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A

LETTER OF ADVICE

TO HIS

GRANDCHILDREN,

MATTHEW, GABRIEL, ANNE, MARY, AND FRANCES HALE:

BY SIR MATTHEW HALE,

LORD CHIEF JUSTICE IN THE REIGN OF CHARLES II.

Now first published.

BOSTON:

PUBLISHED BY WELLS AND LILLY.

SOLD BY VAN WINKLE AND WILEY, NEW-YORK; WEBSTERS AND SKINNER, ALBANY; AND M. CAREY, PHILADELPHIA.

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1817.

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The Hours of
Mrs. J. J. Dimmell
Nov. 1, 1868

Master L. L. Dwell
Jany 1st 1818

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A LETTER OF ADVICE,

&c.

Dear Children,

For so I must call you, not only as you are descended from me, but also because, by the death of your parents, I stand, as it were, your immediate father.

I am now grown to a great age, (threescore and four years,) and am now hastening out of this world into a better; and you are all very young, and setting out for a voyage into this world, like small pinnaces into a dangerous and troublesome sea full of rocks, and shoals, and storms, and tempests, and I cannot do a more seasonable and fatherly office, than to prescribe you some rules and directions, which by the blessing of God, may be a help and guidance to you to steer and order your course through it when I am gone; and this is the business of this letter.

The things that ordinarily give weight and efficacy to counsel, besides the evidence and truth of the counsels themselves, are commonly, 1st. The authority of him that gives them: good counsels oftentimes given by one that hath no authority, are despised. 2d. The intelligence and understanding of him that gives them: where a fool gives counsel or advice, though possibly it may be sound and seasonable, by accident, yet the counsel is despised, because men usually judge of the counsel by the person that gives it. 3d. The age and experience of him that gives it: this contributes to the credit and esteem of the counsel; and on the other side, the counsel of a young man, though of good intelligence and understanding, is oftentimes suspected and neglected. 4th. The sincere affection of him that gives it: counsel given by a man that loves not him to whom it is given, is commonly either ungrateful and unacceptable, or suspected to be given by design, to delude or deceive him to whom it is given.

The counsel and advice which I give you, besides the true solidity and prudence of

the counsels themselves, comes unto you with all these advantages; and although self-commendation is unsavoury vanity, and such as in this letter I shall forbid unto you as unseemly and indecent, yet the present occasion and circumstance require me to commend my counsels to you under all those advantages. First for the authority which I have to back and authorize my counsels, I have therein these advantages: 1. I am by God's providence, and the king's favour, at the writing hereof, in one of the most eminent places of judicature in this kingdom; and sometimes eminence of place gives an esteem to the advices of such a man. 2. I am your grandfather, the father of your father, and he being deceased, I have the authority both of a grandfather and of a father. 3. I am your aged grandfather, and old age of itself deserves a reverence and esteem from those that are younger. 4. I am one upon whom, next under God, depends your present and future support and maintenance which can only arise from those supplies which come from me, till you by your own industry and capacity can maintain your-

selves. 5. Although it may please God to lend me life, and many opportunities to give you fatherly counsels and directions hereafter, yet possibly the sands in my glass are not many, and these may be the last advices that I may give you; and the last counsels of a friend, of a grandfather, carry great weight and authority, and make deep impressions.

2. As to my understanding, wisdom, and discretion, I have learned that it is folly for a man to glory in it, for it is the gift of God, and not a man's own achievement; yet upon this occasion it may not be unseemly for me to say your grandfather is no fool. The gift of God and my education hath improved my natural abilities in this kind, that I well know what, and when, and how to give good and safe advice.

3. As to experience, I have lived now in this world threescore and four years; in which compass of time I have had great experience of the world, its dangers and vanities, have seen many and admirable mutations and changes in publick affairs; have observed the ways and courses, the follies

ence, when you were left in a manner destitute and unprovided for, so I am now doing much more for you in leaving this solemn and serious direction for you, for the well ordering and government of your life, without which all my other provisions for you, though they are the fruits of my love and care for you, yet will prove but slender supports to you, and render you a prey to your own lusts and the lusts of others; therefore upon the whole matter, the best I can do for you whilst I live, is to give you good counsel, and to pray to God for his grace and blessing upon you.

I confess you are yet most of you too young to be capable of many of these counsels which I shall here give, but as you grow in years, so they will grow more suitable to your conditions, and meet you in those circumstances of life where they will be most useful and seasonable; for I meant this letter principally for your ages when they are past childhood, though there be some things that even in your present state may be useful for you, or some of you, and the rest may grow up by degrees with you

and in your memory, as the companions even of your daily increase in age.

The order which I shall observe in my letter shall be thus: 1st. To shew you what danger you are liable to in your passage through the world. 2d. To give you those advices that shall be seasonable to avoid them, and also to order your whole life as becomes you; and this letter I shall divide into several heads or chapters when I come to it.

CHAPTER I.

Concerning the present Danger of the Times in relation to Religion.

THE times wherein we live, in this kingdom especially, are strangely altered for the worse from what they were when I first knew the world: it may please God to mend them before you are grown to that age as to be carried by them. The first kind of corruption that discovers itself in these latter times, is that which relates to religion; wherein we may observe, first, a great inclination by many persons to revolt to popery and papist superstition from the true reformed doctrine of the church of England: and there are divers emissaries and instruments sent out by those of the papist persuasion to pervert people unto that persuasion; and they want not industry, and wit, and policy, to effect, or at least to attempt it where they have opportunity; and if our rulers and governours were not very firm in the profession of the reformed religion, or if there should

be any countenance given to the professors of the Romish religion, we should quickly see many, (either in hopes of temporal advantage, or in compliance with some great men, or by the subtle insinuations of popish priests and jesuits) fall from the established religion of the church of England. To avoid this apostasy be careful to keep yourselves steady in the profession and practice of the established reformed religion; resort constantly to the publick ordinance of prayers, preaching, and receiving of the sacraments according to the usage of the church of England; hold close to the scriptures of the Old and New Testament; be not caught by the fine and splendid outside of the court or church of Rome; have no conversation nor conferences about matters of religion with popish priests or jesuits, or such as make it their business to gain proselytes to that profession; for you being young and unexperienced, those subtle agents will be too hard for you. If any such thing be attempted, refer them to such learned divines as are acquainted with their methods and sophistry.

Secondly, we may also observe a great giddiness and instability in men in relation to religion, whereby they run into other extremes; new sects and doctrines, high speculations, and new models of Divinity, placing religion in things wherein religion hath little to do; some in having this or that ceremony, some in not having it; whereby the great ends of religion are in effect laid aside or lost, namely, piety towards God, righteousness, justice, mercy, charity, and benignity towards men, holiness and purity in life and conversation; sobriety, temperance, moderation, fidelity, and moral honesty.

Know therefore and constantly believe, that the great end of the Christian Religion is to make men obedient and conformable to the will of God, to love, to obey, to serve and honour him, to be like him as much as is consistent with that great disproportion there is between the glorious God and us poor worms; to be just, as he is just, merciful as he is merciful, true and faithful as he is true and faithful, the sum whereof is given us in Titus ii. 11, 12, "For the grace of God bringing salvation hath appeared

unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godlily in this present world."

And the sum and substance of the Christian doctrine to be believed is that which is contained in the creed commonly called the Apostle's Creed; and they that go to a severe good life from a true faith, or place the great weight of the Christian religion in difficult notions and speculations, in forms and postures, in having ceremonies or having none, make the Christian religion another thing than ever Christ our Lord intended it.

Thirdly, There is a strange spirit of Atheism again gone out into the world, denying the existence of God and his providence, and the immortality of the soul; despising and deriding the holy Scriptures, and esteeming all religion to be but a mere fiction to keep men in order and under government; and although the debauchery and falseness and villany of men, do plainly tell us this is in the heart of many men, though they dare not make an open profession of it, yet there are a sort of men in the world, and such as

would be accounted the wits of the times, that make it the chief demonstration of their wit, to scoff at divine providence, at religion, at the Scriptures; these are in truth the basest of men, that have not only cast off Christianity, but the common sentiments of humanity, and for the most part they are such as either have become Atheists that they may degenerate into brutes by all kind of intemperance, luxury, and unbridled lusts and villany, that so they may not be under the check and fear of divine vengeance; or having first prostituted to the basest of lusts and villanies, and become desperate, studied to secure themselves from that vengeance (which do they what they can, they cannot but fear) by a professed rebellion against the voice of Nature.

Avoid those men as you would avoid persons infected with the plague, and esteem them the most apostate and degenerate pieces of nature, worse than incarnate devils; and mark them in their lives and deaths, you shall find them the most unhappy, miserable men of any in the world. Those base lusts and villanies for whose sake they endeavour to exterminate the glorious God out of their

thoughts, and, if they could, out of the world, become their tormentors and executioners, and give up their estates to dissipation, their names and honours to contempt and infamy, their bodies to corruption and rottenness, their minds to horrour and unquietness, that they can have no rest, but are driven to commit new villanies to put away the horrours of the old.

The age wherein I live gives most visible examples of it, and I make no doubt but future ages will do the like; such persons, even in this life, before their final doom, carry the marks of divine vengeance upon them.

Fourthly: The next instance of the corruption of this present age is in relation to morals, which yet I accoumt a part of religion, and a great part thereof. The whole constitution of the people of this kingdom is corrupted into debauchery, drunkenness, gluttony, whoring, gaming, profuseness, and the most foolish, sottish, prodigality imaginable; and men are grown to that pass, that they think they must be so, unless they shall run the hazard of being puritans or fanaticks. Let a man look into the city, the greatest

trade that is there driven, is drinking, and whoring, and gaming, and plays, loose and unseemly gestures and language; and the gentry pouring out their rents upon those entertainments, and borrowing more upon mortgages of their lands or other securities, till in a few years the lands shift their owners and become another's; and the new owner or his son, (it is twenty to one) but maintains the same perpetual motion. Let a man look into the country, the same trade is going there; the lord of the manor debaucheth himself, his servants, his children, his tenants, into the same method of riot and disorder; so that it is a rare thing to find a sober man, or one that by profuseness and imprudence hath not run out of his estate, or run into debt as much as he is worth.

And this looseness, profaneness, and vanity is not only in men, but it hath also tainted and corrupted the other sex. There is scarce a young gentlewoman of a hundred but learns excess of clothes and bravery, idleness, lasciviousness, boldness, and impudence, and counts it a disparagement to know what belongs to good housewifery, or pru-

dently to order a family ; the whole method of feminine education is only to teach them how to dance and go to plays, and to go brave, and spend all they can come by. And at this rate is the generality of the English gentry and yeomanry. Also at this day the taint and leprosy of debauchery and pride, hath infected the whole kingdom, and hath eat out the very habits of sobriety, prudence, and common honesty among all conditions, professions, and sexes. It is a rare jewel to find a sober or temperate master, or a sober and faithful servant; a sober and discreet husband, or a prudent and modest wife : nay, this plague hath infected many of the clergy, which brings them and religion into contempt among the looser sort of men. Your care therefore must be, not only to avoid all debauchery and intemperance, but to practise all virtue and sobriety, and to encounter the phrenzy and madness of the age wherein you live with an example of resolved and constant modesty, sobriety, temperance and prudence; you will find it to be your honour and your esteem, and the happiness of your lives. One such example in a village, nay in a hundred, nay in a county, in a man of

estate and parts, doth much good in a country, disparageth and disgraceth debauchery, and cures as many of that ugly leprosy, as makes a man shine like a star in his country, and sets a value upon him among all men: even the most debauched companions will in their retired thoughts honour and approve a sober man; and though they do not always follow his example, yet they will reverence and esteem his person and virtues.

And he that means by a virtuous life and example to encounter, and as much as is in him lies, to cure the looseness, debauchery and giddiness of the times, must take up a steady and firm resolution to avoid those occasions, places, companions and persuasions that tempt or incline to debauchery or vain profuseness; and with courage and resolution order all his conversation and life with sobriety, modesty, temperance and virtue, and in that course of life, not to fear or shrink under the reproach of being precise, or singular, or wanting breeding. Such imputations as these must be slighted with a generous contempt, when imposed upon a man, upon the account of his virtuous and sober

life, and in a little time will vanish, and give a man a greater reputation.

Fifthly. The present times are full of injustice and dishonesty, in dealing between man and man; robbery, rapine, fraud, deceit, sharking, breach of faith, couzenage and dissimulation. There are a numerous company that make it their business, their livelihood, and very trade, to draw in and deceive, especially if they meet with a young gentleman or gentlewoman, newly come of age, or come abroad into the world; those they make a prey, as so many vultures upon a carcass, till they have drained them of all their estates and credit, and when that is done they leave them, or at best inure and breed them up to be as very sharks as themselves.

And this comes to pass because the habits of morality, and righteousness, and religion are very much corrupted in this present age, and because men live dissolute, and disordery, and loose lives, and do spend vainly their subsistence and livelihood, and then are driven to use shifts to maintain themselves in their courses of idleness and debauchery. And in relation hereto you are to avoid these two inconveniences: 1. That you be not

made a prey to these sharks, cheaters and deceivers, wherein you must be wary whom you trust, whom you converse with, whom you believe. You must suspect those that flatter you; you must advise with those that be your sure, constant and tried friends, and acquaint them with your matters before you undertake them; you must use circumspection, due consideration, vigilance and prudence, and consider what the end of actions will be. The second thing you must avoid is, that you be not like these men; but be honest and just in your contracts and dealings; consider well beforehand what and how you make any promise or bargain, and when you have so made, be true and faithful in keeping and performing it, that as prudence, circumspection, consideration, and wisdom is the prerogative and dignity of a man that sets him above a brute, so fidelity, and honesty, and truth, and veracity, is the honour of a good and worthy man, and falseness, lying, deceit and dishonesty are the signs and effects of a base and unworthy, or a weak and impotent soul.

CHAPTER II.

Concerning the Dangers incident to your Age.

You are now very young, and by the blessing of God, you may live to be men and women; but there are certain dangers incident to all ages, of which you must be careful.

Childhood, if it be accustomed to discipline and good order, to piety and sobriety, hath a great influence in the right fitting and disposing of children to a farther life of religion and virtue. But if children be left to themselves and their own will and government, they become rude, and froward, and peevish, and apeish, and untractable, and idle, given to lying, and quarrelling, and evil speaking, therefore it is a great mercy of God that affords them good education, under persons that are sober, and religious, and prudent, and watchful, and without which they will grow wild, and self-willed, and stubborn, and these ill dispositions will grow up with them, and become more rooted and incorri-

gible, and unmendable ; every year will harden them more in ill customs and ill habits. I have therefore committed you to the care of your grandmother, a prudent woman, and careful of your health and good ordering ; she hath taught you all to read and understand somewhat of your duty towards God, and towards your superiours, and equals, and therefore it must be your business and care to be obedient to her, to retain her instructions, to pay her all respect as if she were your own mother ; for your own mother, nor all the relations you have, could have done so much for your good as she hath done.

I do therefore expect you should shew the same respect and observance to her, as I would expect from you myself, and this will be your wisdom and your safety, and I make no doubt but by the blessing of God upon her care and good counsel to you, you will be perfected in all good habits and dispositions, and inclinations, and practices, becoming children in whom the seeds of religion and the fear of God is planted, which may so improve you as to make you live happily here, and inherit everlasting glory hereafter.

Your next age is youth, which usually begins at the age of ten, or twelve years, and continues until eighteen or twenty. The dangers of this age are many, as for instance pride of apparel and of mind, self-conceit, excessive love of pleasures and recreations, fleshly lust, falling in love foolishly and inconsiderately, despising good counsel of your sober friends, and of those that are wise and ancient, impatient of being governed, aptness to fall into drinking and excess, quarrelling, forgetfulness of God and religion. Now, when you are grown up towards sixteen, seventeen, or eighteen, or twenty years, according to the ripeness of your capacity, you must remember that there are two ways set before you. On the one hand, a way of virtue, of learning, of sobriety, of temperance, modesty, industry, piety and religion; and if you take that way, your lives will be full of honour and reputation, of plenty and comfort, your lives and your very deaths will be happy; for in your lives you will have the blessing of God and his favour, and the light of his countenance, and his direction, and the testimony of a good conscience to go

along with you while you live, and your very death will be but a passage into immortality and glory.

On the other hand about that age there is open before you a way of vanity and excess, of intemperance and luxury, of idleness and profuseness, of atheism and profaneness, of lust and wantonness, of debauchery and drunkenness; and if you take after this road, then your lives will be accompanied with shame and dishonour, with poverty, and want, and misery, and calamity, and, which is worst of all, with the anger and displeasure of Almighty God, and the unquietness and chidings of a guilty conscience; and they that in their youth take up this latter way, though it may please God by his grace to reclaim and recover them, yet it is a thousand to one they never return; the good, or ill seasoning of this part of your life, is that which will have a great influence upon all the future course of your life; and the greatest danger of the ruin of young people is in this turning part of their lives, namely between sixteen and one and twenty years of age: though some perchance take their way and

voyage well to that age, and miscarry after, yet there are an hundred to one that miscarry before.

And if it please God that you steer your course in a right way till one and twenty years of age, you have a great probability to hold on well, because you will be habituated thereby to a virtuous course of life, which will make it more easy and delightful; and besides discretion and experience will grow up along with you, and discover to you the danger and inconveniences of ill courses in others, and the beauty, comeliness, and usefulness of religion, virtue and piety; and (which is more than all the rest,) the grace and influence of almighty God, when entertained and followed, will become more powerful and more effectual every day to keep and strengthen you in the ways of virtue and piety. Have therefore great regard to this turning and critical point of your life, namely, sixteen, eighteen, or twenty-one years of age, for much of the good and evil success of your voyage through the world depends upon the good or evil choice of your way at that time.

CHAPTER III.

Concerning the Dangers that arise to you from your Condition and Relations.

You must know you have dangers that will arise to you in respect of your condition and relations, which you must have a care of. I have provided conveniently for you all according to my ability; and your fortunes, especially of some of you, are like to be plentiful. The dangers that will grow to you from hence will be many. Some from yourselves, some from others.

From yourselves: the danger hereof will be pride and haughtiness of mind, pride and vanity of apparel, luxury and intemperance, and profuse expense; and because you were never acquainted with the pains and industry in getting an estate, but what you have come easily to you, without your own care and labour, you will be apt to spend it as fast, according to the old proverb, Light come, light go.

The dangers from others will be these: first, you will be apt to be made a prey to indigent, necessitous, cheating companions, who will shark upon you and deceive you; or (which is commonly the danger of those that have good estates or portions, especially of the female sex,) you will be cheated to marry some sharking companion, or notorious spendthrift, or some such unworthy person as shall case himself in good clothes, flatter you, and make pretences of love to you, and tell you wonders touching his relations, fortune, or your future noble maintenance, and hereby you will be gulled and cheated, and after a few months made a miserable spectacle of your own folly.

As touching your relations, 'tis true you have many persons of quality that are related to you, and perchance, considering the place I bear, I am not the meanest, and even this consideration carries also its danger with it.

First, it often falls out, that the wealth, or worth, or honour of relations makes people proud and think goodly of themselves, and to undervalue others; and this very observa-

tion lets us see how foolish a humour pride is, that raiseth up itself upon so inconsiderable and unreasonable a foundation as this is; for what is any man the better or the more valuable, because he hath a cousin, an uncle, a father, or a grandfather that hath wealth or honour; it is a foolish thing to be proud of any thing a man hath himself; but to be proud of what another hath, is the very madness of folly.

Again, there is another danger from relations; for if they be profuse, vain, intemperate or vicious, they are like to imprint the same vices upon you by their familiarity, acquaintance and example; therefore how near soever any relations are to you, yet if they be vain, intemperate, profuse, and of ill example, you are to avoid their company and conversation as much as is possible; but howsoever see that you do not follow their vices nor accompany them in their vicious practices.

But yet farther, there is an inconvenience that attends persons of great relations, which you must carefully avoid, namely, long and costly entertainments of them: Persons of

great place, dignity, or quality, are not entertained ordinarily but with great charge, and that many times when the persons themselves that are so entertained desire it not, because men and women too inconsiderately think that it is a point of honour to give entertainments to their relations according to the greatness of their quality or degree, and so much the more if they themselves have met with splendid entertainments with such relations.

This is a wasting and consuming folly; let your entertainments be short and frugal, not long or profuse: let them be according to that measure that fits your own condition, not according to the greatness of the relation you entertain: if they be wise and good they will take it well, and count you the wiser in thus proportioning your entertainment: if they be vain and foolish it is no great matter how they censure you for your frugality.

CHAPTER IV.

Dangers that may arise from your Constitution and Complexion.

You are yet but children, and it is hard to say what your constitution or complexion may be seven years hence, for there are very great changes in the constitution of children in far less space. But as far as I conjecture of you at present, I shall give you my thoughts concerning your constitutions and complexions, and those dangers that may from thence arise to you.

My grandchild Ann Hale is of a sanguine but melancholy complexion, and the latter of the two most prevalent: she hath a ready wit, great observation, strong memory, and good disposition, and therefore is capable of excellent impressions of goodness, piety, and virtue; but she hath a soft nature, apt to take things amiss or unkindly, without any just cause; subject to melancholy and black thoughts, and I doubt easily inclinable to fall in love, and will be soon won upon (in relation to marriage) by flattery and fair preten-

ces; she must not read melancholy books, or hear sad or tragical tales or stories; she must not see plays, read comedies, or love books or romances, nor hear nor learn ballads or idle songs, especially such as are wanton or concerning love-matters, for they will make too deep an impression upon her mind. The books that are fit for her learning or reading, are the holy Scriptures, the singing psalms, plain, practical divinity to teach people how to live well, also books of housewifery and such like.

But controverted points in divinity, especially touching predestination and the like, as also divinity books full of terrour, and touching reprobation and damnation, are subjects not fit for her reading; and generally such books upon soft minds do oftentimes much harm, or make desperate or dangerous impressions, or at best breed great disturbances in peoples' minds, and that I may say it once for all, the same books that I inhibit or forbid to her, I forbid also to the rest of my grandchildren.

My grandchild Mary is of a sanguine and cholerick complexion, of a great wit, and also of a great spirit, and if she can temper the

latter, will make an excellent woman, and a great housewife; but if she cannot govern the greatness of her spirit, it will make her proud, imperious, and revengeful, impatient, and cholerick; but she will have this advantage by the greatness of her spirit, that I believe she will not easily be deceived or imposed upon, especially in her matching.

My grandchild Frances is of a cholerick and sanguine complexion, and the latter is the more prevalent, of a ready wit and great confidence. If she be kept in some awe, especially in relation to lying and deceiving, she will make a good woman and a good housewife.

My grandchild Matthew, hath much of his sister Ann's complexion; sanguine, melancholy, and black impressions, full of fancy, unstable in his likings and dislikings, though he must be kept in some awe of his governour, but not with overmuch severity; he is easier drawn with fair words than severity or driven; he must not be overcharged with learning, but yet kept in a constant easy track and trade of it.

I do believe he will be frugal in his expenses, and keep what he hath, and rather

increase than diminish it, when once he is acquainted with what he hath, and the method of good husbandry. I can, as I think, discern in him some impressions of piety towards God, and good nature and compassion, which I believe will improve in him as by age he wears out those little sharp humours that are in him.

My grandchild Gabriel is of a high, sanguine, cholerick complexion, bold, active, full of wit and spirit, and if he be kept in due discipline and order, will make a good scholar, and learned in what he sets himself upon; his greatest danger is lest he be quarrelsome, and given to fighting and company-keeping.

If he keep himself temperate he will be, if he live, an excellent man in piety towards God, righteousness to men, and in learning and knowledge. But if he eat much salt or sweet things, or drink wines or strong drinks, or fall into any measure of excess of drinking, which the world is now guilty of, he will not only overturn his health and strong constitution of body, which he now hath, but will also overturn the strength of his brain, wit, and memory, and the whole temperament

of his mind; for this will inflame his blood, and give fire to his choler, which will presently fly into his head and corrupt his brain.

And thus, my dear children, I have given you a conjecture touching your different dispositions and complexions, and the dangers that may arise to you from them; but herein I shoot but at rovers; I therefore beseech God to give you his grace and blessing, and the influence of his blessed Spirit, that you may subdue and conquer the temperament of your nature, to do all things well-pleasing to him, and that may irradiate and strengthen your souls and direct you in all things, for there is none that teacheth like him.

And now, after this long preamble touching those dangers that you are like to meet with from the world and from yourselves, I shall proceed to those directions which may be of use to you in the management of your lives, and of the most considerable moments and circumstances thereof, which I shall digest under several titles and chapters, and they shall not only rest in generals but in particulars, applicable to most of your common actions.

CHAPTER V.

Concerning Religion in general, and the Instances relating thereunto.

Religion is that most sacred bond, whereby mankind is bound unto the gracious God that created and preserves him. It is the noble habit or disposition of the soul of man, that gives him the greater preference and prerogative above a brute.

And I do entreat you all to take this from your grandfather, and upon his credit, which he hath learned by very great experience and observation, as a most certain truth, That that man who hath the most entire and sincere religion towards the God of heaven is the wisest man; and that whoever he be that hath not sincere religion towards God, it is certainly for want of true understanding, and from the defect of his intellectuals. And this I know to be true upon a most sincere and strict observation now of above forty years; for so long I have been an attentive observer of the world and man. Now I shall

not herein set down the principles and points of the Christian religion; but I shall refer you therein to the Scriptures of both Testaments, and those catechisms and other treatises that contain the principles of the Christian religion.

But I shall set you down certain rules and directions for your practice and conduct, that do more especially and immediately concern religion, wherein, though there will be some things that will be most accommodated and fitted to your riper years, yet many things will be useful and convenient for every age and period of your life, and such you may have use of and practise even in your youth and infancy. You must therefore know there are two great foundations of all true religion, and indeed of all morality, justice, righteousness, and a good order among men. The first is concerning Almighty God, and the second is touching yourselves.

First, therefore, you are to know and most certainly believe, that there is one most glorious God, of infinite perfection, without beginning or end, most powerful, wise, good.

merciful, just, and righteous, in all places, though you see him not with your bodily eyes; one that knows and sees all things, even the very thoughts and intentions of your hearts; that will most certainly reward the good and punish the evil; that is well pleased with and delights in those that are good, and pious, and virtuous, and that is offended with those that do evil; that observes all your carriage, that hears all your prayers, and that if you endeavour with your whole heart to serve and please him, will most certainly do you good; and although he doth not grant you all the things you ask of him, (for many times through your weakness and ignorance you ask things that may be hurtful to you) yet he will grant you what is best and fittest for you, which he knows much better than yourselves.

That this great and glorious God hath made all the world by his power and wisdom, and for his glory, and rules and governs all things by his wisdom and providence, and upholds all things by his wisdom and power; that you live and have your being by him

and from him, and that hath appointed a time and means to reward the good and to punish such as are evil, and do never repent and turn from their evil ways; and upon all these considerations of, and reflections upon them, that you have honourable and reverend thoughts of this great and glorious, though invisible, Lord God; that you love, and honour, and fear him, that you do all things as in his sight with great sincerity, because he knows whether you dissemble or deal truly with him; that you worship him, pray unto him, praise and glorify him; that you acknowledge him in all your ways, that you trust in him, that you depend upon him, and rejoice in his favour, and be grieved at his displeasure; that you study and endeavour to know what his good pleasure and will is, and entirely endeavour to please and obey him; that you have him frequently in your thoughts, and never estrange yourselves from him; that you endeavour every day to acquaint yourselves more and more with him, yet with that humble distance and reverence that becomes you towards so great and

glorious a God, without sauciness, petulance, or an overbold familiarity of your thoughts.

That, in what it is possible for such a creature as you are, you endeavour to be like him; in all truth, and fidelity, and veracity towards men, in justice and righteousness, in beneficence, and goodness, and mercy; in compassion and long-suffering; in forgiveness and gentleness towards others. That you receive all the blessings and benefits you have, with all thanksgiving and praise to him as the author of them; that you bear all afflictions, losses, and crosses, with all patience and quietness, and submission of soul to Almighty God, as him that inflicts, or at least permits them, and to find out as much as you can, the cause or the end for which he sends or suffers them, and to receive his correction with all humility before him, and to endeavour to attain the ends for which he sends them, namely, to make you more humble, more watchful, more obedient to him, and to look out after that one thing necessary, your peace with God, and your everlasting happiness.

And this application of your minds to the knowledge, love, fear, and obedience of Almighty God, will make you wise and good, and procure a blessing upon all your ways, and will preserve you from a world of mischiefs, inconveniences, and follies, which will otherwise befall you. It is your wisdom and your life, and the length and happiness of your days.

They, on the other side, that reject or neglect the knowledge, fear, and obedience of God, are in truth, the veriest fools in the world; for all atheism comes from one of these occasions or causes, namely first, from ignorance and want of understanding; second, or because men have accustomed themselves to evil courses, and are resolved to hold on in the same evil ways, and therefore the thoughts of God are troublesome unto them; they cannot endure to think of his presence that sees all their ways, and his justice that will punish them, and therefore as much as they can, they endeavour to delude themselves with atheistical persuasions, that they may without any check proceed on in evil cour-

ses; though, do what they can, the sense and fear of divine justice and vengeance pursues them, and haunts them, and torments them; and this their way is their folly, and so it will evidently appear at last, that they are the worst of all fools in the world, and their pretentions and flashes of wit are in truth but the freaks and follies of madmen and fools. Read often the first chapter of Solomon's Proverbs, and the first chapter of the wisdom of Solomon: though the latter be not any part of the canonical scripture, yet it excellently describes the folly and miserable end of atheists.

The second thing for you to know, is yourselves, and though that takes in many considerations, yet I shall only fix upon the two parts of your composition, namely, your bodies and your souls.

As touching your body, know it is your most ignoble part, made up of the four elements, and into them it shall at death return. The life of your body is but short and uncertain, the utmost bounds and limits thereof, are very little more than threescore and ten

years, and then it dies; though there be a thousand diseases and accidents that make it much shorter. If you look upon the weekly bills of mortality, you will see three, four, or five hundred every week taken away by death, who probably a week or fortnight before, little thought of that day. The sensual pleasures and delights of the body are for the most part such as are as common to brute beasts as to men, and such as are short and momentary even while they are enjoyed.

Again, when old age or sickness comes, they grow flat and insipid, their flower is withered, and gives very little contentation; but let them be as fresh and as pleasing as they can be, and last as long as life, yet death will certainly come, and then the choicest bodily delights are perfectly at an end. They may indeed, when excessively or inordinately used, leave a stain upon the soul, and a wound in the conscience. The ill effects may continue, but the delights and pleasures themselves are everlastingly gone. But as touching your souls, they are the most noble parts of you. It is that by which

you now do, or hereafter may understand what I do now write; that whereby you think, you perceive, you judge, and consider. It is that which gives life, and motion, and sense to your body, and whereby you may know the glorious God, his will, his goodness, his works, his power, his wisdom, according to that measure that is useful and suitable to you; and though your body crumbles into dust when you die, yet that intellectual soul, whereof we speak, survives and overlives, and is capable of everlasting happiness and blessedness, or of everlasting misery and torment, and that misery or that blessedness depends upon the good or evil management of this soul of yours whilst it inhabits your bodies, and after death receives that wages that was suitable to the work it did in this world, so that upon your well or ill management of your lives in this body (after you come to years of discretion) depends your everlasting state of happiness or misery. If you spend your time in this world in excess, luxury, intemperance, or whoredom, in oppression or robbery, in deceit or

violence, in impiety or profaneness, in debauchery and dishonesty, (without a timely and serious repentance and turning to God,) these sins and vices will leave so many stains and blots upon your souls, which they will carry with them into the other world, where they will receive the wages due to such works, namely, everlasting misery.

On the other side, if when you come to any tolerable use of your understanding, you do, according to your capacity and understanding, live in piety toward God, in righteousness and justice, in sobriety and temperance, if you apply yourselves to know, and to fear, and to love, and to honour, and obey Almighty God, to pray unto him and to worship him, to live according to his will, nay further, if either through your own frailty, or temptation, or persuasion from evil men, or an evil world, you have fallen into any evil or foolish course, yet if you do sincerely and truly repent of that evil and forsake it, and with a true, and sincere, and honest heart, return to your duty to God, and the service and obedience of his will, your good works,

and duties, and habits of mind and life, will follow you into the next world, and you shall receive the reward of an endless and happy life.

And now, as Moses once said to the Israelites, (Deut.) "I have set before you life and death," I have also set before you the short, fading, dying pleasure of the body, the pleasure of sin for a season; and the durable and more noble pleasures and happiness of the soul to all eternity; and if any do but consider and believe what hath been laid down before you, there will not need much eloquence or argument to direct or persuade you which to choose. Certainly when you come but a little to consider and understand the difference of things, it will be most evident that it is the best and wisest choice, to choose the knowledge, fear, love and obedience of God in this world, and everlasting happiness and glory after the death of the body; and not the pleasures of sin for a season, accompanied with the displeasure of God and the vexation of conscience in this

life, and everlasting misery after the death of the body.

And thus far of religion in general and the common grounds of all religion, namely, the knowledge of God and of yourselves, which is the sum of natural religion.

CHAPTER VI.

Concerning religion as it is revealed in the written Word of God of the Old and New Testaments, and especially Christian Religion.

Although religion, as it is before described, or natural religion, is in truth the foundation and groundwork of all true religion, yet the Almighty in love to mankind, hath made a more full and clear discovery of himself and his will, and the manner of his worship, and of the means to attain everlasting happiness, and his purpose concerning the children of men, in his written word, contained in the Old and New Testaments.

In the Old Testament he hath given us the true relation of the world and of mankind, and the doctrinal and historical discoveries of his providence and government of all things in the world, and the instances of his foresight and knowledge of all events in the prophecies and writings of the prophets; but

especially he hath set forth his power, wisdom, nature, essence, and attributes, and likewise his will and laws which he requires men to observe, contained in that abridgment or sum of moral duties contained in the ten commandments, and those additional precepts and directions of piety and moral duties contained in the writings of that sacred volume. But in the New Testament he hath yet given us a clearer manifestation of his counsel, will, and purposes, touching the children of men, namely,

That he sent his Son into the world to take upon him human nature, and to become man for our sakes, and in that nature to acquaint us more perfectly what the future state of mankind after death should be, namely, the state of rewards and punishments, and to acquaint us what we are to believe, and to do, and to avoid, in order to obtain everlasting happiness and glory, and to give us all the assurance possible for the truth of that message, by his holy life, by his miracles, by his death, resurrection, and ascension into heaven, and to become our

Sacrifice, our Intercessor, at the right hand of God. And this divine doctrine and instruction he also illustrated and confirmed by sending abroad his disciples and apostles to preach and teach, which accordingly they did. The most necessary part of Christian doctrine and history, was by the divine providence committed to writing, by the four evangelists, and the apostles in their epistles.

By the advantage therefore of the doctrine and history of Christ and his apostles, true religion is more clearly and fully revealed and discovered in all things necessary to be believed in order to the obtaining of everlasting happiness, and among other great advantages given to men by the Christian religion, these that follow are of great moment and remark:

1. That the souls of men have most certainly a being and continuance, notwithstanding the death of their bodies.

2. That there shall be a time when the souls shall be united to the bodies again, which is called the resurrection.

3. That there shall certainly be a state of reward to the good and righteous of everlasting happiness and glory, and to the wicked and disobedient of everlasting shame and misery.

4. That in the gospel there is a clear discovery of the will of God, which he would have all mankind to obey; the tenor of all those excellent precepts is, piety towards God, and righteousness towards men; sobriety towards ourselves, repentance for sins committed, and faith in God and his Son Jesus Christ.

5. That the Son of God becoming man, offered himself as a sacrifice for the satisfaction of the sin of the world, and for the reconciling God to man, and bringing man to God.

6. That he is ascended, and abides in the glorious heavens as a Mediator and Intercessor of the children of men with the glorious God, presenting their supplications to him, and applying his merits to them.

7. That all those that obey the will of God revealed in this gospel, shall, through

the efficacy of the sacrifice of Christ, infallibly attain everlasting happiness, and for the farther strengthening of our faith, and for a perpetual seal of the truth of the evangelical promises, and of our profession of Christian faith, and obedience to the precepts of Christ contained therein, he did institute the two sacraments of Baptism and the Lord's Supper.

In short, the Christian religion contains, 1. The things to be believed; the sum and abstract whereof is contained in the creed commonly called the apostle's creed.

2. The things to be done; the sum whereof is contained in the ten commandments and the commentaries and expositions thereof given by Christ and his apostles, together with those additional duties contained in the gospel, the principal whereof are faith in Christ, repentance towards God, and love and charity towards men. 3. The things to be prayed for and desired of God, the sum whereof is contained in the Lord's prayer.

This is the Christian religion, into the profession of which you were all baptized,

and therein made a solemn vow to profess it and obey it to your lives' end, and is that which is at this day publickly professed and maintained in the church of England; and is the same which Christ and his apostles commended to the world.

It is true, that some hundred years after Christ's ascension, the pride and covetousness of the church of Rome added a great many new doctrines of their own invention to the Christian doctrine, as the doctrine of purgatory, praying to saints and angels, adoration of images, transubstantiation, the pope's supremacy, and some more of the like kind, and also loaded the Christian religion with many vain and superstitious rites and ceremonies; these and very many of this kind, the church of England rejects as untrue and vain superadditives to the Christian religion, and hath retained and professeth the true Christian doctrine as it was delivered by Christ and his apostles. Into this Christian doctrine you were all baptized, and in it I would have you live and die; and assure yourselves, that in the faith and obedience

thereof, you shall most certainly attain everlasting blessedness. And thus far touching religion, and Christian religion in general. And though these matters will be of more ease to you hereafter, as your understanding increaseth, than they can be now when you are children, yet I thought it fit to mention these general things also, because I intend this little book as a guide to all of your lives, and to be accommodated to the several stations and periods of your ages as they increase. I shall now, as I promised, descend to more particular directions, which will be of daily use and practice to you.

CHAPTER VII.

Particular Directions relating to Religion and the Worship of God; and first concerning Prayer.

You must know that every moment that you live, you live by the bounty of Almighty God: every blessing that you have you receive from him; your health and preservation from dangers, and your preservation in them, your necessary supply, your understanding, senses, strength, all these are his gifts, and he can take them from you when it pleaseth him: again you must know, that there is scarce any day, or any hour of your lives, but you are subject to dangers; a slip of your feet may break a bone, a fall from a horse may kill you, crossing a river you may be drowned, a drunken man or a quarrelsome fellow may stab you when you think not of it, you may happen into a house infected with a pestilential disease, you may take a malignant and poisonous vapour in the air you breathe in, a tyle may

fall from a house and kill you, nay a crumb of bread the wrong way in your throat may choak you; a thousand instances of this kind happen almost every year to some or other, so that considering the danger that we are subject unto, it is a greater miracle that any man lives, than to die among such a number of accidents, to which you as well as others are subject.

You must also know and consider, that none of all these accidents come to pass without the knowledge or against the will of Almighty God. A sparrow falls not to the ground without his permission or providence, and certainly therefore a man falls not to the ground without his permission or providence, who is of more value than many sparrows. When you rise in a morning, you know not what dangers you may meet with before night; but he sees and knows, and can suffer or prevent them. When you go to bed you know not what dangers may seize upon you, and possibly take you out of the world in your sleep; but he that neither slumbers

nor sleeps, sees, and knows, and permits, and prevents them at his pleasure.

And as thus there be dangers from evil and unexpected accidents, so there be a world of dangers that unexpectedly happen by the means of evil men. It may be, as soon as you are out of doors, you meet with a man that may seduce you to evil company, to debauchery or intemperance; or that may draw you into a quarrel that may cost you your life.

And as there are unexpected dangers from evil accidents and evil men, so there are unseen dangers which you may meet with from evil angels. The prince of darkness, that common enemy to mankind, hath a thousand ways to endanger you, either by bringing some danger or mischief on you, or by tempting you to some base sin or enormity; and these mischievous and powerful spirits would be too hard for the wisest and strongest man, were they not restrained and chained up by the power and goodness of God.

And I shall add this one consideration more: there are thousands of dangers that are in our way and walk through the world, which we may see and observe; many more we pass through and along by, and see them not, and therefore cannot at present make any observation touching them. I speak it by experience; any man that attentively considers his events in this life, may easily find that in many, nay, most of the dangers he escapes or avoids, there is a secret hand or means of his preservation or deliverance, that acts beyond and without the contrivance or counsel of the person delivered; and it is very often observable and remarkable in good men, and especially in infants and young children that are not yet attained to the understanding to discern or avoid dangers, that they are delivered and preserved many times we know not how. So that it is most evident to our experience, if we attentively mark it, that there is a secret and powerful providence of God that governs in the world, though we see it not with our eyes; and that there is a secret administration of the

holy angels by mission from God, that oftentimes interposeth beyond our wit, or strentgh, or contrivance, for the good and preservation of the children of men by strange and invisible means.

When the prophet Elisha was intended to be surprised by the Syrian king, (2 Kings, vi. 15, 16.) and his servant began to despair of their safety, the prophet wished him not to fear, for there were more with them than against them; and although his servant saw it not, yet when his eyes were opened, he saw a better guard for their defence than the host of their enemies. And most certain it is, that there is a regiment of the world by the divine providence, as real and much more effectual and powerful than the regiment by princes and armies, though not always so visible to our eyes and senses. Our Lord tells us, (Matt. xviii. 6—10.) that little children, and those that are little in their own eyes, are not without the ministration of angels, though neither they nor we see them.

And all this that I have said is to let you see and know, how much you owe to the glorious God of heaven and earth, namely, your very being and hourly preservation, all the benefits you have in this life, your subsistence, your health, your senses, the use of your understanding, your preservation from dangers, your deliverance out of them, and all your expectations and hopes that you have of everlasting happiness; you owe all this to the bounty and goodness of the great and glorious God: nay, the very dangers that you avoid, and the good things you attain by your own foresight, discretion or understanding and endeavour, yea, even these you owe to the bounty and goodness of God: it is he that gives you understanding, and sense, and foresight, and it is he that gives a blessing to your endeavours, without whose blessing they would be but fruitless and unsuccessful, for except he watch the city, the watchmen wake but in vain. Though he give you great understanding, foresight, and discretion, yet all that would prove but in vain and unsuccess-

ful without his blessing upon your endeavours. The best and wisest man in the world owes more of his success to the blessing of God, than to his own faculties, prudence, or conduct.

And now what follows upon all this? Why common good nature and common discretion tells you and teacheth you.

First, To love him with all your heart and above all things in the world; for he is the greatest benefactor you have in the world. Nature teacheth you to love those that are good and kind to you, your parents, your kindred, your friends, because you receive good things from them, they provide for you, supply your wants, and protect you from dangers. But all the good that earthly parents or friends can do for you, is not comparable to the good that your heavenly Father, Almighty God, doth for you.

Secondly, To be exceeding thankful unto him. Gratitude and thankfulness is the natural effect of benefits received. He that is unthankful for benefits received is scarce worthy of the name of a man, for

he hath not the common temper of humanity.

Thirdly, To praise and glorify him: this is all the tribute that poor mortal men can return to the glorious God for all his benefits; and he takes it in good part from them.

Fourthly, To fear, and reverence, and stand in awe of him; for he is your common Father, and deserves your reverence. He is the great King of heaven and earth. Where there is good expected or received from any person, it creates an awful fear of him, especially if he be full of majesty, greatness, and power; and such is Almighty God; he is the only King of heaven and earth, the King of kings and Lord of lords.

Fifthly, To obey him, to strive to do all things that are well-pleasing to him, or shun and avoid every thing that is displeasing to him. If we love a person we will strive by all means to oblige him and gain his favour. "If you love me," saith our Saviour, "keep my commandments." Again, the person whom we fear we readily obey and

dare not displease, especially if he be such a person in whose hands all our good is, and in whom alone it can be expected by us. Common prudence will teach us not to disobey such a person, or to disoblige him, since all the good or evil that may befall us is in his power.

Sixthly, To endeavour by all ways to know what his will is, what he would have us do, what he would have us avoid, how he would have us demean ourselves. And blessed be God, he hath given us the copy of his will in his great letter of declaration, the books of the old and New Testament, which you must value as the greatest jewel you can have in this world.

Seventhly, To trust in him. If you have a good father or grandfather, or friend that you have had experience of to be kind, and true, and faithful, and wise, you put a confidence in him, reckon you have a great deal of safety from him; but alas, children, the affections of men are changeable, their power is narrow and weak, they may wish you that good which they cannot compass

or effect. But the glorious God is of infinite goodness; your experience tells you so; all the good you have, even your very being, is from his bounty, and he is of infinite power; he made the world and governs it; he hath millions of angels attending his commands, the least of which, should he appear in his glory, would astonish you. Nothing is too hard for him; no danger so great that can pose or nonplus his power, to prevent it or rescue from it; therefore you have all the reason to trust in him and make him your confidence, your hope, and your exceeding great reward.

Eighthly, To submit unto his will. His will is the best and wisest will. If he grant not what you desire, it is not for want of power, nor for want of love, but because he knows what is best for you; and therefore you are not only to submit to his will with patience, as to a thing you cannot help, but with thankfulness, dutifulness, resignation and cheerfulness, being the will of the most wise and bountiful God.

Ninthly and lastly, to pray unto him, to call upon his name, though sometimes more solemnly than at others, but always with fear, and reverence, and honour, as becomes a creature before the great and glorious Monarch of heaven and earth: and this leads me to my particular directions, and if you once attain such a habit and disposition of mind, as my former directions in general invite you to, the particular directions will be easy and familiar unto you.

First, therefore, every morning, as soon as you have put on your clothes and washed your face and hands, make your private prayer unto Almighty God, give him thanks for his protection of you the night past, and hath brought you to the morning, and desire him to bless you and direct you by his grace and providence that day, and to preserve you from the evils and dangers of it, and to keep you in obedience to him.

Secondly, a little before you go to bed, make again your private prayers to God, returning him thanks for his protection, and for bringing you to the end of the day;

desire him to forgive you the sins and failings of the day, and beg his protection over you the night following.

Always be attentive to your prayers, and keep your mind upon the business you are about, with all due seriousness and solemness, without playing or staring about, or thinking of other matters; for you must remember that in prayer you are speaking to the great God of heaven and earth, that doth not only see and observe your outward carriage, but also the very thoughts of your hearts and mind.

Thirdly, let your prayers be always with great reverence of body and mind; and therefore, if your healths will permit it, perform this duty kneeling upon your kness; for though Almighty God doth principally regard the disposition and lowliness of the mind, yet he requires an humble posture of the body; and as a mind full of reverence to God will incline the body to an external reverence, so the reverence of the body will be a means to keep the mind in a frame and disposition of humility and reverence.

Fourthly, always conclude your own prayers with the Lord's prayer; for though your own prayers may be short and defective, yet the Lord's prayer is full, and contains the substance of all that you need to ask, and so supply the defects of your own prayers; and besides, it is a great assurance to you that what you ask in the Lord's prayer shall be granted, because the Son of God, that knew his Father's will, and what he would grant to them that ask, taught the world this prayer.

Fifthly, at the end of the Lord's prayer, or before in your own prayer, pray to God to bless your friends and relations.

The advantage you have by this calling upon God every morning and evening will be very great: 1. It will bring you into an humble acquaintance with the God of heaven, and a nearness to him. 2. It will be a great security to you against dangers and in them, for as much as you have implored his protection and defence, which is able to preserve you. 3. But if it should please God, that either by sickness, casualty, or sudden

death you should be taken out of the world, either by night or day, yet you are not surprised, nor taken unawares, having thus every night and every morning reconciled and commended yourselves to God. 4. It will make you watchful and circumspect in all your ways, that neither by day nor night you displease that God, whose grace and blessing you have so lately desired, and before whom you must again come within a few hours in humiliation and prayer.

That which commonly makes men run into sinful courses and continue in them, is their running away from the presence of God. And when men take evil courses, they are ashamed or afraid to pray to God. A serious calling upon God, morning and evening, keeps the mind in a temper of duty and obedience to God; and if such a man fall into a sin, yet frequent access to God by prayer will be a means to restore him to his duty, and keep him from being hardened in a sinful way, for he is sure he is come to reckon with his Maker, if he come to pray to him. 5. But that which is most of

all, the grace of God, shall never be denied to them that humbly and sincerely desire it; and that grace is sufficient to preserve us from resting in sinful courses, though through temptation, or carelessness, or negligence, we may fall into sin.

And the reason why grace is never denied to them that ask it is, because it is always well pleasing to God to grant it, and he never denies it to them that sincerely ask it. For it is a request that is always acceptable to him, and never unseasonable for the petitioner.

If a man ask wealth, his request may be denied him, for it is not necessary for a man to be rich, nay, it may be pernicious and destructive to have his petition granted.

If a man ask honour or great place, his desire may be denied him; for it is not necessary for him to be great, nay, it may be hurtful to him, it may make him proud, insolent, forgetful of that God that gives him that place, as we see it often falls out in the world.

Nay, health of body, or long life, though seemingly the most desirable things in the world, is not always granted to them that ask it. For it may be sickness of the body may heal a sick and disorderly mind, and bring it nearer to God. It may be a longer life, may be full of great evils, that may be as bitter, nay, worse than death: life or health, though they may be the best of outward blessings, yet may be so circumstantiated, that it may be an unseasonable desire. The grace and guidance of God to preserve us in our duty to him, and from sinning against him, is never unseasonable to any man, and therefore never denied when sincerely desired, and the reason why any man wants this grace of God thus to prevent and direct him, is, because he never sincerely desires it, or rejects it when offered unto him.

6. Let no occasion whatsoever hinder you from your private, constant, devotion towards Almighty God, but be steady, and fixed, and resolved in it; and go not about any business of importance (but only reading of

a chapter, whereof in the next) till you have performed this duty; and although it be upon the Lord's Day, when you go to publick prayers, morning and afternoon, and though there be morning and evening prayers in the schools or college where you live, yet this must not make you omit your private devotions; for it must be a solemn and sacred employment, as a great and necessary means of your protection, and blessing, and safety, the ensuing day or night. I was ever distrustful of the success of that business which I undertook before I commended myself and affairs to Almighty God in my private morning prayers.

7. Let all your thoughts and words be full of reverence; think not of him lighty, nor speak of him, nor use his name vainly; consider, it is he by whose mercy and goodness you live and have all the blessings and comforts you enjoy, and that can call them away from you at his pleasure; it is he that knows all your thoughts, words, and actions, and discerns whether they are such as are decent, becoming and suitable to his will and

presence; it is he that sees you though you see him not, and this is the reason of the third commandment, whereby you are forbidden to take his name in vain.

And this will accustom your mind and life to a right temper, to sobriety and decency in all your thoughts, words, and actions, but especially it will bring you to a great attention and due devotion to your prayers and all religious services of God, and render them acceptable and well pleasing to him.

CHAPTER VIII.

Concerning reading of the Scriptures and other good Books.

I HAVE before told you, that if you love and truly fear God, you will by all means endeavour to please and obey him, and to avoid every thing that may be offensive unto him; and to that end will use all due diligence to know what his will is, and what he would have you do, and what he would have you shun and avoid.

Now the gracious God hath not only engraved some natural precepts of piety and righteousness in our natures and consciences, but hath given us a written declaration of his mind and will, that you may know what it is: and as I, your poor mortal parent, out of care that you should do well, have written these directions for you, that you may remember and observe them, that it may go well with you, so the glorious and merciful God hath given a most excellent letter of direction, in-

finitely more perfect than any man can make, namely, his written word of the Old and New Testaments, wherein he gives you an account of his whole will concerning the children of men, and what he would have you know and believe, and what he would have you avoid, and hath therein shewed you what will be the reward of your obedience to this word of his, and what will be the punishment of your disobedience to him.

In this book you will find how the world was first made by the almighty power and wisdom of God. In the historical part of it you will find how his sacred providence orders all things, and what a government he exerciseth in the world, even while we see not his immediate hand; how matters are brought about by his secret and powerful counsel; how disobedience, and sin, and atheism, and idolatry, and intemperance, and injustice, and unrighteousness, and impiety are punished, and how virtue, and goodness, and obedience to God are rewarded: and you may know that the same providence rules still in the world, though you see not the hand that

guides and orders it. In the prophecies and their fulfillings, you may see that God knows all future events, and orders them according to his foresight, will and counsel. That though the sinful actions of mankind are neither decreed nor allowed by him, but forbidden, and proceed from the evil hearts of evil men, and the mischievous designs of evil angels, yet he overrules these very angels by his wise and excellent will and counsel.

In this book there are excellent precepts and directions of prudence and moral conversation for all ages, sexes and conditions, especially in the Proverbs and Ecclesiastes, which will make you wise if you observe them.

In this book, especially in the New Testament, you have the full discovery of our redemption by Christ Jesus; the true state of man and woman after death; the nature of the rewards of the good, and punishments of the evil, and the true means to attain everlasting happiness; in a word, the full discovery of the whole will of God; what he would have you believe, how he would have you live, what are the things he would have you do

and observe, what he would have you to avoid, and therefore you are to set a high value upon these sacred books, and esteem them as the greatest jewels in the world, to make them your counsellors and advisers in all your actions; your comfort and support in all your troubles; for it is a message in writing sent you from heaven, to enlighten, instruct, guide and direct you in all your ways, and to shew you the safe and ready way to attain the favour and love of God, and everlasting happiness, and therefore I would have you observe these directions:

1. When you are able perfectly to read, I would have you read every day, one chapter in the Old Testament and another in the New Testament, till you have read them both through; and when you have read them through once, read them through again, and by this means you will attain a good measure of remembrance of what there is therein contained.

2. Let your reading be serious, and attentive, and reverend, for you are reading the word of God, and although your younger

years be not capable of so much seriousness, yet that will come on by degrees as you grow older.

3. And I would not have you think, that when you have read over the Bible twice, you may then lay it aside; no, but you must be often reading in it, and observing the history of it, and the doctrines and precepts in it; for you must understand, that although Almighty God requires all to be diligent in their callings and employments, yet the great business of your life, the one thing necessary, is for you to obtain the knowledge and favour of God, to love, to obey, to honour him, and hereafter to attain and enjoy everlasting life and happiness, and the glorious sight of the glorious God for ever; and in order thereunto, the study and knowledge of the holy Scriptures must accompany you all the days of your life, because it concerns your greatest and most important good.

4. In all your mentioning of any passages in the holy Scriptures, let it be with seriousness and reverence; and beware of jesting or scoffing at it, using the passages of it trivially,

lightly or vainly, and know, that those bold and vain pretenders to wit, that turn Scripture passages and phrases into drollery, and think it a piece of gallantry, and grace of their discourse, to deride at the Scripture and religion, are but a sort of half-witted people, and indeed the rankest fools in the world, and commonly come to miserable ends.

5. As I would have it your commendation, which was once the commendation of Timothy, that from a child you have known the Scriptures, so be very careful that you order your lives according to them, in all piety, sobriety, and righteousness; this will make you truly wise, even wise to salvation; and besides let me tell you from my own experience, the knowledge of the Scriptures, and ordering your lives accordingly, will make you wise men even in this world, for there are no better precepts in the world for true wisdom than the Scriptures yield; for whereas other books may possibly make men subtle, and crafty, and politick, this is but mock-wisdom; the Scripture teacheth you wisdom with innocence, wisdom with honesty, wis-

dom with justice and righteousness, wisdom with truth, wisdom with piety, wisdom with a good conscience; and this is true wisdom indeed, and such as will carry through with honour and reputation, when craft and subtilty, and that which is commonly miscalled policy, will come to naught, and deceive its owners.

6. There are very many controversies abroad in the world in points of religion, and many opinions and many sects. But as for you, hold fast to the Scripture, let that be to you the judge of controversy, for this is the word of God, who is the God of truth, and knows best what is truth and what is not: you cannot err dangerously inreligion, so long as you make Almighty God your director and guide, and his word your rule, both of faith and life.

7. Although there are many very good books written by pious and learned men, yet let the holy Scriptures have preference with you, because these are the true rules whereby the truth or sufficiency of other books of divinity are to be measured, and the Scrip-

tures are dictated by an unerring and infallible spirit; but all other books are the writings of fallible men that may err and mistake.

But yet these may be also good helps to you, both in knowledge and piety, if you make a good choice; yet among these books, I rather commend to your reading books that may instruct and encourage you in a good life, rather than books of controversy or high speculation, for as they are too hard for you, especially in your youth, so they have not so good an effect as plainer and more practical discourses. I commend therefore to your reading, the books called the Practice of Piety, the Whole Duty of Man, (Mr. Capel's,) which may assist you to a virtuous, pious and Christian life. It was not for nothing that our Saviour says, (John vii.17.) "if any man will do the will of God, he shall know of the doctrine, whether it be of God or not:" a life framed according to the precepts of Christ, is a ready way to learn the truths of the Christian religion.

CHAPTER IX.

Concerning the Observation of the Lord's Day or the Christian Sabbath.

Six days the God of heaven hath allowed us for our ordinary actions, and he is no hard master that reserves but a seventh as a tribute of the time he lends us, especially considering this day he reserves, he reserves it for our advantage more than for his own.

For it is a certain truth, that we never spend any time with better husbandry, and more advantage to ourselves, than that time we spend in the service of God, and to his honour, and according to his will; and that man is very ill-natured, that thinks it much to consecrate one day of seven to the special service and honour of him that doth not only lend him the seventh to live, but the other six to his ordinary use and employments. I will acquaint you with a truth that above forty years' experience and strict observation of myself hath assuredly taught me; I have been near fifty

years a man as much conversant in business, and that of moment and importance as most men, and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

In all this time, I have most industriously observed in myself and my concerns these three things:—1. That whensoever I have undertaken any secular business upon the Lord's day, (which was not absolutely and indispensably necessary,) that business never prospered or succeeded well with me.

Nay, if I had set myself that day but to forecast or design any temporal business to be done or performed afterwards, though such forecast, were just and honest in themselves, and had as fair a prospect as could possibly be effected, yet I have been always disappointed in the effecting of it, or in the success of it; so that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected it to succeed amiss, then they might desire my undertaking of it upon that day.

And this was so certain an observation to me, that I feared to think of any secular business that day, because the resolutions then taken would be unsuccessful or disappointed.

2. That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my businesses and employments of the week following; so that I could, from the strict or loose observation of this day, take a just prospect and true calculation of my temporal successes in the ensuing week.

3. Though my hands and mind have been as full of secular businesses, both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the businesses and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it by study or otherwise.

But on the other side, if I had at any time borrowed from this day any time for my secular employments, I found it did fur-

ther me less than if I had let it alone, and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have strictly observed now for above thirty years; this relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, and now I declare it to you to make the better impressions upon you of what I am about to say.

1. Therefore I would have you rise upon the Lord's day, at least two hours before the publick worship of God; and when you have performed your private prayers, and read your morning chapter, go to church rather before than after the beginning of the publick service of God, if your health will by any means permit.

2. If you have a sermon in the morning in your own parish church or chapel by an orthodox divine, though it may be not of so eminent parts as other divines, yet I would not have you leave your own parish church,

for God many times gives a blessing to weak means; and if you should leave your church when you have the word of God preached, it will discourage your minister, and give an ill example to others. But if you have no sermon on the Lord's day at you own church, resort to some neighbour church, where an orthodox minister preacheth.

3. Let your dinner this day be moderate; for feasting and invitations are unseasonable upon this day. But a more liberal provision should be made upon this day for the poor, than at any other time.

4. After dinner is ended, you may walk in the garden till afternoon services begin, and then go early to church. For I reckon we are guilty of a neglect, if we resort not to church this day twice, namely, once in the morning, and once in the afternoon, either at our own church, or at some neighbouring church, if not extremely far distant, and that we are in health and ability to do it.

5. At church, let your carriage be decent and reverent; sitting at sermon with your

hat off, kneeling upon your knees at prayers, and standing up at the creed and gloria Patri, and at the reading of any part of the canonical Scripture. This hath been my custom forty years, in all times.

6. After evening sermon, resort to your chamber, perform your private prayers to God, and read a chapter in the Bible more than you read on other days, and spend the rest of your time till supper, in reading some good book.

7. After supper, you may walk in the garden, or in the house, till towards bed time, and then having read a chapter, and performed your prayers, go to bed seasonably.

8. But throughout the whole day, be sure you forbear all worldly business, unless it be that which necessity requires.

And although private walking after meals for an hour, or some such competent time, may not be unfit, yet I do utterly forbid you all recreation, as cards, tables, dice, cock-fighting, cudgel-playing, wrestling, bowling, riding abroad to take the air, stage-plays,

tennis, dancing, or such like, which, though some of them may be seasonable enough at other times, yet none are tolerable upon this day, and, indeed, it is one of the worst kinds of sacrilege. And upon the same account, I do advise you not to make or go abroad to feasts upon this day, nor to use impertinent visits, unless it be to those that are sick. Neither may you read prophane histories, much less play-books, or romances, upon this day; for, surely, if labour in our ordinary secular employments be a thing to be forborn upon this day, much more are we to forbear sports, pastimes, and other divertisements of that nature; and remember, if you defraud the glorious God of this small portion of time, consecrated to his service by the equity of the fourth commandment, by the example of Christ, by the practice of the primitive church from the death of Christ, and by the custom and laws of that kingdom and church wherein you live, how can you expect a blessing upon the week following, or your labours, or employments, or concerns, happening therein?

There are three kinds of business that may be done this day. 1. Works of piety, as the service of God both publick and private, reading the Scriptures and good books. 2. Works of charity, as visiting the sick, relieving the poor and indigent, healing the sick. 3. Works of necessity, as sending for a physician for one that is sick or hurt, application of medicines, dressing meat and provision for a family, delivering a man from danger of death, apprehending a malefactor that may otherwise escape, nay, lifting up an ox or sheep fallen into a ditch, and some such-like works, which cannot without imminent and irrecoverable danger, be delayed; but we are too apt to form to ourselves many times necessities, when they are not; we must therefore be watchful and upright-hearted to our Maker, and that will keep us from dissembling, or dealing falsely with him in his worship, service, or what particularly belongs to him.

CHAPTER X.

Concerning your ordinary Religious Conversation.

1. When you are justly called to give an account of your profession and religion, be not ashamed to own it and acknowledge it; for our Saviour hath told us, that they that deny him before men, he will deny them before his Father in heaven.

2. But avoid ostentation and vanity in the profession of religion, for religion consists not in much talking and vain tattling; this will rather bring religion into contempt, and bring you under a great suspicion of being vainglorious and hypocritical, when like Jehu, you shall call men to behold your zeal, (2 Kings x. 16.) or with the vainglorious pretenders in the prophecy, saying, stand by thyself, I am more holy than thee.

3. Avoid also the arrogant and rash censuring of other men, where you have not just occasion and some grounds, especially beware of censuring of others for hypocrites,

because you cannot discern their hearts further than their actions declare them; and yet, even when men's actions are not as they should be, be very sparing and wary in raising censorious or disgraceful language touching them or their religion.

4. But let your religion towards God first be firmly and sincerely rooted in your heart, that he that searcheth all hearts, and their bent and intentions, may approve you; and that your own conscience may bear a secret testimony to you of your sincerity and integrity. Thus to be selfly religious is more of value in the sight of God, than outward ostentation or a lip religion. Secondly, let your conversation in the world speak your religion, namely, your seriousness and sobriety, you temperance and moderation, your justice and honesty in dealing, your charity and benignity, your patience and readiness to forgive injuries, your thankfulness for benefits received, your attendance upon the publick ordinances of Christ, and your constant private devotion, and your peaceableness and humility. These and such as these,

are true and sound fruits of a religious root in the heart, and bring more real honour to God and the religion you profess, than all the ostentation of a more formal profession.

And there are no persons in the world that more dishonour Almighty God, and wound and disparage religion, than those that make profession thereof, and yet live loose, or debauched, or dishonest, or unrighteous, or uncharitable lives, for observing men will not so much measure religion, or the man that professeth, by what he talks or professeth, but by what he doth or how he liveth.

CHAPTER XI.

Concerning the Sacrament.

1. You must often remember, that when you were newly come into the world, you were baptized into the Christian faith and profession, and therein you made a promise to your Maker and Redeemer, that you would continue God's faithful servant to your lives' and ; that you would believe in him, trust in him, and obey his will and commandments, and in the performance of this your promise to God, he hath promised to love you, to take care of you as a most merciful and loving Father, and to give you everlasting life and happiness; and as you grow in years and understanding, you must often think of your baptismal promise and covenant, and frequently renew it, and order yourself according to it.

When you are tempted or persuaded, either by the folly of your own hearts, or by evil men, to do or commit any thing that is

offensive to God, or against his will, you must then reason with yourselves,—have not I, in my baptism, made a vow and promise to God, that I will continue his faithful servant to my life's end? and he therein also promised to be my Saviour, and my Father and Benefactor? Is not this thing, that I am persuaded, or inclined, or tempted to, contrary to that solemn and serious covenant I then made? Is it not contrary to the will of him who is my Sovereign Lord, my Maker, my Redeemer, my merciful Father, from whom I expect all my good? How doth this action suit with this solemn covenant and promise, with that duty I owe to him that is my Maker, and Saviour, and Lord, and with that hope, and those great benefits, that I daily receive and continually expect from him? How can I do this great wickedness and sin against my God, my solemn bond and covenant, and my own everlasting soul?

Your baptismal vow thus remembered, thus improved, and made use of, will be a great preservative against all sinful courses, and keep you in the obedience of your Maker, and in his favour, love, and protection.

2. When you are grown up to sixteen years old, I would have you receive the sacrament of the Lord's supper, according to the present usage of the church of England, and that at least four times every year. It is the great remembrance of the greatest blessing that the God of heaven ever bestowed upon the children of men, namely, their redemption from an everlasting curse, by the sacrifice and death of the Son of God, and the purchase thereby of everlasting happiness for all those that believe and obey the gospel; and to neglect this solemn obedience, is a sign of a very unthankful and very disobedient soul. It is a proper season for two great and important duties, namely,—1. Of giving hearty thanks to God for our redemption by the blood of Christ;—2. Of renewing our repentance for sins past, and of renewing that covenant and promise that we made with God in our baptism; therefore,

1. Prepare yourselves before you receive this sacrament, by considering the great love of God to you and to all the world, in sending his Son thus to redeem you by his

cruel and shameful death, by lifting up your hearts in all thankfulness to God for this mercy, by considering what you have done amiss before you come to the Lord's table, by begging of God pardon for it, by resolving to live more agreeable to his will, and by beseeching him upon your knees to give you grace and strength to serve, honour, and sincerely obey him.

2. In receiving it, let your mind be serious and attentive unto the solemn service you are about; when you see the bread broken, and the wine poured out, remember that thus your Redeemer was broken and bruised, and his blood shed for your sins; and that he did institute this sacrament as a perpetual remembrance thereof, and therefore perform this service with thankfulness to God for his mercy, with humility and lowliness of mind, with resolution to live to the honour of that God and that Redeemer, that hath done and suffered so much for you, with faith and remembrance upon the mercy of God for the pardon of all sins, and upon the truth and faithfulness of God to give you eternal life,

through the merits of Jesus Christ; and although according to the doctrine of the church of England, and the truth of the Scriptures, you do justly reject the popish errour of transubstantiation of the elements of the bread and wine to the very body and blood of Christ, and deny all adoration of the sacrament, yet I have ever esteemed kneeling the most decent and justifiable gesture, at the receiving of the sacrament of the Lord's supper.

3. After the receiving of the sacrament, go into your chamber, and privately upon your knees, pray to God to accept of the performance of this duty, to pardon all your sins and failings in the performance of it, to grant his blessing upon it, and to give you his grace to lead and order your life suitable to his mercy and goodness in his redemption of you by the death of Christ.

And be careful, that you use all watchfulness, care, and diligence, to order your life according to your baptism covenant, which you do and must renew solemnly every time you receive the Lord's supper.

This religious practice will bring unto you these excellent advantages;—1. It will be a great means to bring you into a steady and even walk, according to the will of God. 2. Though no mere man can be free from all sin, yet this will be a great means to keep you from gross and presumptuous sin. 3. It will be an effectual means to keep you from a customary course and practice of any known sin or offence against God. 4. It will be an effectual means to restore you by renewed repentance, if at any time through your own folly, or the temptation of others, you have turned out of the way. 5. It will be a great means to preserve your peace with God and your own conscience, and give you a comfortable enjoyment of the favour of God, whose favour is better than life itself.

And now, that I may say unto you one thing once for all, which I would have you ever remember, there is not any one duty that God requires of you in his word, not one precept that he hath therein commanded you, not one ordinance that he hath commanded you to observe, but that your good, your

welfare, and your happiness, is therein and thereby intended and designed.

It is true, it is comely and decent, you must needs think, for a creature to obey his Maker, and he must needs be well pleased with you, if you obey him and do according to his will; and must needs be displeased, if you will needs rebel against him, and walk contrary to him, you must in reason think he will walk contrary to you; and if you will needs be trying mastery with your Maker, whether his will shall be obeyed or not, he will overmatch you, and be too hard for you.

But yet you must for all this know, that though your disobedience may displease him, it cannot hurt him, but will certainly hurt yourselves; and though your obedience to him is well-pleasing to him, yet it doth not benefit him, but it doth most certainly benefit yourselves. So that the wise God that knows what is most for our good, and the most bountiful God that really intends our good more than we can our own, hath this great design in all the commands he gives us, in all the duties he enjoins us, namely, that

in the obedience thereof, we should attain our happiness and chief good. Therefore, let this be always an encouragement to you to obey the commands and will of God, namely, that your obedience to his commands hath inseparably annexed to it your own happiness and blessedness; your obedience to God is not only your duty, but it is your privilege and your infallible way to the everlasting life and happiness.

CHAPTER XII.

Concerning your moral and civil Conversation and Actions in General.

I HAVE now done with those actions that principally concern your religious conversation and actions, I shall now proceed to some observations and directions relating especially to your civil and moral concerns.

And I the rather observe this order, because when your minds and hearts are well principled with religion towards God, and your duties that more immediately relate thereunto, you have the best foundation of all morality, righteousness, and sobriety in your civil conversation; for as the fear of the Lord is the beginning of all true wisdom, so it is the best and soundest foundation of all morality, righteousness, and virtue.

Those matters that concern your civil conversation are these, and such as these:—1. Concerning the passions, and the moderation of them. 2. Concerning idleness and employ-

ment. 3. Concerning company, and the choice thereof. 4. Concerning vexations, and their use. 5. Concerning your eating and drinking, and the moderation thereof. 6. Concerning your apparel and habit. 7. Concerning your civil deportment to superiours, equals, and inferiours. 8. Concerning single life and marriage. 9. Concerning your studies. 10. Concerning your deportment in the several stations of your life, at school, at the university, at the inns of court. 11. Concerning your speech and talking. 12. Concerning borrowing and lending. 13. Concerning the frugal husbanding of your maintenance and revenue. 14. Concerning your housekeeping, charity, and liberality. 15. Concerning travelling and keeping at home. 16. Concerning building and planting. These, and some others of like nature, as they shall occur to me, I shall briefly set down, though possibly not in the same order altogether as they are above declared.

CHAPTER XIII.

Concerning the Passions of the Mind, and the Moderation thereof.

The passions of the mind, especially those two great passions from whence most of the rest are derived, namely, love and anger, are commonly the great root of all the disorders in the world, when either they are misplaced, or acted beyond their due bounds, immoderately or imprudently.

From immoderate love of the matters of this life arise the vices, of covetousness, from the immoderate love of riches; ambition, from the immoderate love of honour or power; lasciviousness, wantonness, fornication, adultery, debauchery, from the immoderate and unlawful love of pleasure. Again, from immoderate and ungoverned anger, arise fightings, murders, quarrellings, revilings, evil speakings, and a world more of disturbances.

If, therefore, you intend to live a sober, peaceable and contented life, a life well pleas-

ing to God, comfortable to yourselves, and profitable to those among whom you live, you must have a great watchfulness over your passions, especially those of love and anger; they are unruly cattle, and therefore you must keep them chained up, and under the government of religion, reason and prudence.

If you thus keep them under discipline, they are useful servants; but if you let them loose and give them head, they will be your masters, and unruly masters, and carry you like wild and unbridled horses into a thousand mischiefs and inconveniences, besides the great disturbance, and disorder, and discomposure that they will occasion in your minds.

Therefore, before you settle your love or affection upon any thing in this world, consider well first, whether it deserves your love, and if it do, yet how much love it deserves, and measure out so much love for it as it deserves, and no more. Consider also, whether it be a thing attainable; if it be not, your love of it is folly. Again, if it be attainable, whether the charge, the incumbrances, the

difficulties of its attaining, do not outweigh the good that is in it when attained: and this take for a certain truth, that all worldly enjoyments, whether profits, or riches, or honours, but especially worldly and carnal pleasures, are greater in their expectation than they are in the fruition or enjoyment. They promise a great deal more than they perform. Many times these worldly pleasures, while they promise much contentment and satisfaction, they become great evils and crosses; but when they perform best, yet they come very short of what they promise, or what you expect.

Therefore, take this allay with you in the pursuit of worldly pleasures and contentments. It will make you moderate and sober in your affections towards them, and will make you contented in your disappointments of them.

And as touching anger, you must be careful in these ensuing particulars.

1. Be not angry too soon if you receive a provocation, either by word or action: do not presently return reproach for reproach,

or reviling for reviling, or stroke for stroke: pause and consider before you give yourself leave to be angry, or to give an ill reply or return for the injury you receive: learn by heart these four verses, and repeat them to yourself before you give leave to this passion, and discover any effects thereof by word or deed,—Proverbs xiv. 29. "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly." Prov. xvi. 32. "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Matt. v. 44. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Rom. xii. 19. "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, and I will repay it, saith the Lord." Repeat these four verses to yourself privately when you are under a provocation to sudden anger; you will have these two advantages by this little, easy piece of

advice ;—1. The matter of them, and the authority of them that gave you and me these commands, will be a means to qualify and moderate your passions. 2. The delay that the very repetition of these verses will give to the rising of your anger, will cool it and put it by ; for commonly passions of this nature take fire at first, and if their sudden rising up be stopped, they grow cool by a little delay, and the voice of reason and prudence may be heard when the man is a little cool, which the sudden tempest of passion drowns and overbears ; commonly the greatest mischiefs are done upon a sudden in the first firing of the passion ; and delay, and a pause, calms and allays it.

2. Be not angry too much. If you must needs be angry, be no more angry than the occasion or provocation deserves, and this also will give your anger a pause and delay, to take a due measure of the provocation given you, which, as before, will give leave to reason, and prudence, and discretion to be heard. It may be you receive it but at the second hand, and it may be a false re-

port, and then you have no reason to be angry at all. But if there were really a provocation, yet it may be, it was not intended as you take it. It may be, that he that now provokes you, or does you an injury, was first provoked or injured by you, or at least thought himself so. It may be the man that provoked you was disordered with drink, or with passion, or is a weak or a foolish man, and deserves your pity rather than your anger; and a thousand such circumstances may be found to abate the malignity of an injury or provocation, and therefore must give an allay to the measure or excess of your anger.

3. Be not angry too long, (Eph. iv. 26, 27.) "Be angry and sin not: let not the sun go down upon your wrath, neither give place to the devil." Anger, when it resteth long, hath these two mischiefs attending it:—1. It gives a disquietness and disorder to the breast wherein it is lodged. 2. It ordinarily degenerates into a worse disposition, namely, hatred, malice, revenge, implacableness, which are always, or most commonly attended with great mischiefs. And upon the same

account be ready to take all opportunities of reconciliation, if you are injured; yet if the damages be not so great that your estate or condition is not able to bear it, let a small satisfaction serve the turn, even the confessing of the wrong, and a desire of friendship or reconciliation. It is your daily prayers that God would forgive you as you forgive others.

But if your damage be so great that your condition is not able to bear it, and the person that injured you be able but refuseth to make you satisfaction, yet be not your own avenger; let the laws and the magistrates of the kingdom make you reperation: yet while you seek your legal remedy, lay by all malice or anger, and do it with all moderation and desire of peaceableness and friendliness. And thus far concerning the moderation of your passions, which though it be a lesson too hard for childish age, yet as you grow up, it may be a useful lesson.

CHAPTER XIV.

Concerning Idleness and Employment.

Now I shall write some observations concerning idleness and employment.

One great means of corrupting the manners, and consuming the estates of this present age is idleness, and this especially reigns among those that are called the gentry, who, for the most part, think it below their rank and condition so much as to understand what belongs to a calling, business or employment. Heretofore it was the honour of English gentlemen to understand their estates, to know how to manage them, to employ their time in husbandry, in planting, in raising flocks of sheep, cattle and horses, in understanding the state of the country where they live; to have a competent knowledge in the laws of the kingdom, and thereby to become able justices of the peace, and to be peace-makers among their neighbours; to

understand the kingdom, and affairs of the kingdom.

And it was the honour of gentlewomen, to understand how to order a family and to provide decently for them; to look to their dairies and barns, to be acquainted with common ordinary physick and surgery for their families or poor neighbours that were sick; or to employ their time in spinning of linen, and making of household cloth for the use of their families; to make up beds, chairs, and stools of their own needle-work; to look to their children, and teach them to read and to work. Their house, and the parish wherein they lived, was the circle out of which they rarely went, unless upon great and good occasions. But now the case is wholly altered, both with gentlemen and gentlewomen. They are ignorant of that which most concerns them, and affect to be so. The greatest business they employ themselves in, is vainly, profusely, and idly to spend their time and estates, in feasting, in drinking, in gaming, in getting fine clothes and new fashions, in going to plays, and to balls, and in impertinent

visits, in visiting the city and court, and the bath, and in riding abroad; so that their home they account their prison, and their time their burden, and think they were born for no other purpose but thus to waste their time and estates: and if they have children, they breed them up in the same way, whereby it comes to pass, that in a very little time the gentleman's estate (either by his own, his wife's, or his children's lavishness and idleness) is wholly spent and consumed, and shuffled over into the hands and purses of players and gamesters, and vintners, and tapsters, mercers, taylors, usurers and brokers, and in a little time the gentleman, or the next generation, hath nothing left him but the title, and many times ends his days in a goal.

And this, for the most part, is occasioned by idleness, mispending of time, and not exercising of some profitable or honest and commendable employment; and therefore the business of this chapter is to shew you the inconvenience of idleness, and the usefulness and commendableness of employment, and some advertisements touching it.

The inconveniences of idleness are these:

1. It is a condition of life that can never expect and rarely finds a blessing from God. It is part of the order that God hath set in the world, that all things, even in nature, should be in action and motion. It was the constitution of God, that man, even in his innocence, should dress the garden wherein he was placed: since the fall, man is to eat his bread in the sweat of his brow.

2. Our time is one of the best talents that God hath put into our hands, and he will most certainly call us to an account as for our wealth, and power, and parts, and will also for our time, how we have used and spent it.

3. Our time, though it be a precious talent, yet it is a talent whereof we are not masters. It is short at best and very uncertain: if a man could promise himself, upon any sound grounds, a life of threescore and ten years, there might be some pretence of being prodigal of five or ten years of that sum; but we have no assurance of our lives for a year, for a day, for an hour. And consider, when death comes, at what rate would we not pur-

chase one of those years, nay, one of those months or weeks, that we have idled or trifled away; but the gold of both the Indies will not purchase or redeem but one of those mispent hours.

4. Suppose a man should live threescore and ten years, (an age which one in a thousand does not attain) if you consider how much of this time is spent in sleep, how much thereof unprofitably spent in infancy and childhood, how much in the infirmity of old age, how much in sickness and distempers of body, how much in meals, how much in unnecessary recreations and diversions, you will find, that not one quarter of that age is capable of necessary and useful employment; and therefore, you have reason to improve that little portion of time that remains to as good an account as you can, and not to be vainly wasteful or prodigal of it.

5. An idle life is the most troublesome, uneasy life in the world; observe it where you will, you shall find no man so weary of his time as an idle man, still it is a question, how we shall pass away our time, a question that

seldom falls from a diligent or industrious man. Take a man that is inclinable to be melancholy or sad, idleness will increase it, and his thoughts will be grinding upon themselves, and disquiet and disorder him worse, ten times, than if he was busied about some honest employment; and there is no better cure for such a disposition, than to have his hands full of business, or his thoughts employed in reading or study of some useful and serious subject.

6. An idle life is the mother of very great and important mischiefs to such a man. When a man is idle, the devil will be tempting him to evil and sinful actions: wicked men will be tempting a man to evil and lewd courses and actions; nay, the very corruptions of a man's own heart and nature will be moving and soliciting a man to things that are pernicious to himself and displeasing to God; it is a season that gives advantage to all evil temptations, and lays a man open unto them. And the reason is, because idleness is of itself a thing unnatural to the mind of a man. The mind of a man is naturally a busy,

active thing, and rather than to be out of employment, will entertain those employments that may be sinful and hurtful; and so it gives an advantage to any evil temptation which honest and lawful employment would prevent and frustrate. Take an idle man and tempt him to unlawful lusts, fornication, adultery or uncleanness; tempt him to go to an alehouse, a tavern, or a stage play, or gaming; tempt him to any other sinful or idle divertisement or pastime, it is forty to one but he yield; and I have many times heard young gentlemen excuse themselves in their drinking matches, gaming, and debauchery by this, namely, that they had nothing else to do, and they knew not how otherwise to pass away the time, nor to keep themselves from being melancholy; and the truth is, much of the intemperance, and debauchery, and foolishness of this present age, may be resolved into this one occasion, men addict not themselves to any honest, serious, employment or study, but live loose and idle lives, and thereby take fire from any temptation, and degenerate into debauchery and intemperance, as a

standing puddle stinks, and putrifies, and breeds vermin. But if these men had been educated in an honest employment, or an industrious course of life, their thoughts and time would have been turned into a better channel, and temptations of this nature would have had none or very little impression upon them. They would have been furnished with this ready answer at hand, I know how to employ my time otherwise, I have somewhat else to do.

And this leads me to the second part of this head or section, namely, employment, of which in the next chapter.

CHAPTER XV.

Touching Employments, and what ordinary Employments I would commend to you.

THIS chapter, touching employments, I shall divide into these two considerations:

1. Such as may be advisable to those of the male sex.

2. Such as may be advisable to those of the female sex.

And because directions touching employments are to be accommodated and fitted to the condition of those to whom it is given, and you being my grandchildren, possibly by the blessing of God, may have convenient supports, estates, and portions to live upon, I shall fit my directions accordingly.

Therefore, as to you, my grandsons, you must know, that till you come to be about eighteen or twenty years old, you are but in preparation to a settled estate of life: as there is no certain conjecture to be made before that age what you will be fit for, so till that

age you are under the hammer and the file, to fit, dispose, and prepare you for your future condition of life, if God be pleased to lend it you; and about that time it will probably appear, both what you will be fit for, and whether you are like to make a prosperous voyage in the world or not.

And therefore, what I shall say to you, first, shall be in relation to this preparatory part of your life, till about eighteen or twenty years old; and secondly, what concerns you after that age.

1. Therefore as to the employment about which I now write, (for as to other matters I have written before) until you come to eight years old, I expect no more of you than to be good English scholars, to read perfectly and distinctly any part of the Bible, or any other English book, and to carry yourselves respectfully and dutifully to those that are set over you.

2. About eight years old, you are to be put or sent to a grammar school, where I expect you should make a good progress in the Latin tongue, in oratory and poetry; but

above all to be good proficients in the Latin tongue, that you may be able to read, understand and construe any Latin author, and to make true and handsome Latin; and though I would have you learn somewhat of Greek, yet the Latin tongue is that which I most value, because almost all learning is now under that language. And the time for your abode at the grammar school is till you are about sixteen years old.

3. After that age, I shall either remove you to some university, or to some tutor that may instruct you in university learning, thus to be educated till you are about twenty years old; and herein I shall alter the ordinary method of tutors, upon great reason and observation.

I therefore will have you employed from sixteen to seventeen in reading some Latin authors to keep your Latin tongue; but principally and chiefly in arithmetick, and geometry, and geodesy or measuring of heights, distances, superficies and solids, for this will habituate and enlarge your understanding, and will furnish you with a knowledge which will be both delightful and useful all the days

of your life; and will give you a pleasant and innocent diversion and entertainment when you are weary and tired with any other business.

From seventeen years old till nineteen or twenty, you may principally intend logick, natural philosophy, and metaphysicks, according to the ordinary discipline of the university; but after you have read some systems or late topical or philosophical tracts that may give you some taste of the nature of those sciences, I shall advise your tutor to exercise you in Aristotle, for there is more sound learning of this kind to be found in him, touching these sciences, than in a cart load of modern authors; only tutors scarce take the pains to understand him themselves, much less to instruct their scholars and pupils in them, insomuch, that there are few that have read his books.

And under the title of philosophy, I do not only intend his eight books of physicks, but his books de Natura et Generatione Animalium, his books de Incestu Animalium, de Anima, de Meteoriis, de Somno et Vigilia, de

Morte, de Plantis, de Mundo, and his Mechanicks, if you join thereunto Archimedes's.

These are part of real philosophy, and excellently handled by him, and have more of use and improvement of the mind than other notional speculations in logick or philosophy delivered by others; and the rather, because bare speculations and notions have little experience and external observation to confirm them, and they rarely fix the minds, especially of young men. But that part of philosophy that is real, may be improved and confirmed by daily observation; and is more stable, and yet more certain and delightful, and goes along with a man all his life, whatever employment or profession he undertakes.

4. When you come to above twenty years old, you are come to the critical age of your life; you are in that state of choice that the ancients tell us was offered to Hercules; on the left hand, a way of pleasure, of luxury, of idleness, intemperance, wantonness, which though it first be tempting and flattering, yet it ends in dishonour, in shame, in infamy, in poverty; such a way as the wise man spoke

of, "There is a way that is pleasant and delightful, but the end of that way is death;" and that which the same wise man speaks of, (Eccles. xi. 9.) "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart. But know for all these things, God will bring thee into judgment." Again, on the right hand, there is a way of honesty and sobriety, of piety and the fear of God, of virtue and industry; and though this way may seem at first painful and rugged, yet it ends in peace and favour with God, and commonly in honour and reputation, in wealth and contentation even in this life. For although Almighty God hath reserved greater rewards for virtue and goodness than this life affords, yet he loves and delights to behold good and comely order among the children of men; and therefore a wise father will draw on his children to goodness, and learning, and obedience to him, with handsome rewards and encouragements, suitable to the age and disposition of his children. So the great Master and Father of the children of men, and of

the great family of heaven and earth, doth commonly invite and draw men to ways of piety, virtue, and goodness, by the encouragements of reputation, honour, esteem, wealth and other outward advantages, and thereby in great measure governs the children of men, and maintains that order that is necessary and convenient for the world of mankind.

And although this is neither the only nor chief reward of goodness and virtue, yet till men are grown to that ripeness of understanding to look after rewards of a higher nature, namely, the happiness of the life to come, he is pleased most wisely to make use of these inferiour encouragements and invitations, like so many little pullies and cords, to draw men to the ways of virtue, piety, and goodness, wherein, when they are once led and confirmed, they are established in higher and nobler expectations, namely, the love of God and the beauty of goodness and virtue. And on the right-hand way, there are not only propounded certain general virtues of sobriety, temperance, and industry, but there are also certain particular walks of industry and vir-

tue, and the exercise thereof in certain especial callings and employments, some more liberal and eminent, as divines, physicians, lawyers, &c. Some more laborious, yet generous enough, as husbandry, the primitive and most innocent employment, is such as becomes noblemen and gentlemen. Some of other kinds, as merchants and handycrafts. And to all these employments, justly and industriously followed, Almighty God hath annexed a blessing; for they conduce to the good of mankind, and the maintenance of human societies, and the convenient support of persons and families.

And when you come to about this age, unless you are corrupted by idleness, evil company or debauchery, your minds will begin to settle, and your inclinations will begin to bend themselves towards some of these employments, and to a steady course of life. And although it may please God to order things so that you may not be put upon the necessity to take any of these professions upon you for your subsistence, because I may leave you a competent provision otherways, yet as-

sure yourselves a calling is so far from being a burthen or dishonour to any of you, that it will be a great advantage to you every way to be of some profession; and therefore I commend some of them to your choice, especially for such of you whose fortunes may not be so plentiful.

But if you should not fix to any of these more regular professions, as divinity, law, or physick, yet I would have you so far acquainted with them, as that you may be able to understand, and maintain, and hold fast, the religion in which you have by me been educated; and so much of the laws of the kingdom, as may instruct you how to defend the estate that shall be left you, and to order your lives conformable to those laws under which you live, and to give at least country advice to your neighbours in matters of ordinary or country concernment; and so much of physick, especially of anatomy, as may make you know your own frame, and maintain and preserve your health by good diet, and those ordinary helps, a good herbal or garden may afford.

And although you should not addict yourselves professedly to any of these three callings, yet I would have you all acquainted with husbandry, planting and ordering of a country farm, which is the most innocent, and yet most necessary employment, and such as becomes the best gentleman in England; for it is a miserable thing to see a man master of an estate in lands, and yet not know how to manage it, but must either be at the mercy of tenants or servants, or otherwise he knows not how to live, being utterly a stranger to husbandry; and therefore must be beholden to a tenant or a servant for his subsistence, who many times knowing their own advantage, by the ignorance, carelessness or idleness of a master or landlord, set the dice upon him, and use him as they please. I have always observed, a country gentleman that hath a competent estate of lands in his hands, and lives upon it, stocks it himself, and understands it, and manages it in his own hands, lives more plentifully, breeds up his children more handsomely, and in a way of industry, is better loved in his country, and doth more good in it, than he that hath twice the revenue

and lives upon his rents, or it may be in the city, whereby both himself, and family, and children, learn a life of idleness and expense, and many times of debauchery. And therefore if you cannot settle your minds to any other profession, yet I would have you be acquainted with the course of husbandry, and manage at least some considerable part of your estate in your own hands. And this you may do without any disparagement, for the life of a husbandman is not unseemly for any of the children of Adam, or Noah, who began it; and although that employment requires attendance and industry, as well as knowledge and experience, yet it will afford a man competent time for such other studies and employments as may become a scholar or a gentleman, a good patriot or justice in his country.

Though all callings and employments carry with them a gratefulness and contenting variety much more than idleness and intemperance, or debauchery, yet in whatsoever calling you are settled, though that calling must be your principal business, and such as you must principally apply yourselves unto, yet I

thought it always necessary to have some innocent diversions for leisure times; because it takes off the tediousness of business, and prevents a worse mispending of the time. I therefore commend to those gentlemen, of what profession soever, that they spend their spare and leisure hours in reading of history or mathematicks, in experimental philosophy, in searching out the kinds and natures of trees and plants, herbs, flowers, and other vegetables; nay, in observing of insects, in mathematical observations, in measuring land; nay, in the more cleanly exercise of smithery, watch-making, carpentry, joinery works of all sorts. These and the like innocent diversions give these advantages:—1. they improve a man's knowledge and understanding;—2. they render him fit for many employments of use;—3. they take off the tediousness of one employment;—4. they prevent diversions of worse kinds, as going to taverns, or games, and the like;—5. they rob no time from your constant calling, but only spend with usefulness and delight, that time that can be well spared.

CHAPTER XVI.

Concerning the Employment of Young Gentlewomen.

In former times the education and employment of young gentlewomen was religious, sober, and serious, their carriage modest, and creditable was their habit and dress. When they were young they learned to read and to sew; as they grew up they learned to spin, to knit, to make up their own garments; they learned what belonged to housewifery, the prices of provisions, and how they were to be ordered, and thought it no disparagement to put their hands to the business of the dairy, or sorting of wool, to look to the stores and provisions of their parent's house, and to order them to the best advantage; to know what belonged to brewing and baking, and winnowing, and to see corn well ordered in the barn, in the moulting, and in the cistern.

And by this means, when they came to be disposed of in marriage, they were in them-

selves a portion whether they had little or much, and could provide for and govern a family with prudence and discretion, and were great helps to their husbands, and knew how to build up a family, and accordingly were instruments in it, and not to pull it down; such was the woman described and commended by a queen, Prov. iii. 10, and the following verses.

And now the world is altered: young gentlewomen learn to be bold, talk loud and more than comes to their share, think it disparagement for them to know what belongs to good housewifery, or to practice it, make it their business to paint or patch their faces, to curl their locks, and to find out the newest and costliest fashions. If they rise in the morning before ten of the clock, the morning is spent between the comb, and the glass, and the box of patches; though they know not how to make provision for it themselves, they must have choice diet provided for them, and when they are ready, the next business is to come down, and sit in a rubbed parlour till dinner come in; and,

after dinner, either to cards, or to the exchange, or to the play, or to Hyde Park, or to an impertinent visit; and after supper, either to a ball or to cards; and at this rate they spend their time, from one end of the year to the other; and at the same rate they spend their parent's or husband's money or estates in costly clothes, new fashions, chargeable entertainments: their home is their prison, and they are never at rest in it, unless they have gallants and splendid company to entertain. They know the ready way to consume an estate, and to ruin a family quickly; but neither know nor can endure to learn or practice the ways and methods to save it or increase it: and it is no wonder that great portions are expected with them, for their portions are commonly all their value, and commonly within a few years, nay, possibly a few months, they run their husbands into debt, or spend as much money as their portions come to; and then they are a sort of chargeable unprofitable people, they neither know how to housewife or manage what is left unspent; nor to

live within the compass of it. If a fit of reading come upon them, it is some romance, or play book, or love story; and if they have at any time a fit of using their needle, it is some such unprofitable or costly work that spends their friends or husbands more than it is worth when it is finished.

But my grandaughters, I must neither have you idle, nor employed in this manner; for though I intend to provide competent portions for you, if God bless me and you, yet, I intend not thereby to purchase for you a life of idleness or profuseness.

1. I will have you learn to read well, but that reading must be employed in the Scriptures and good books, not in play books, romances, or love books.

2. I will have you learn the use of the needle, but especially and principally for those works that are most useful; and if at any time you learn other more curious parts of needle-work, it is but to keep you employed, and out of harm's way, not in excessively chargeable works.

3. I would have you learn all points of good housewifery, and practice it as there

shall be occasion; as spinning of linen, the ordering of dairies, and to see to the dressing of meal, salting and dressing of meat, brewing and baking, and to understand the common prices of corn, meat, malt, wool, butter, cheese, and all other household provisions; and to see and know what stores of all things necessary for the house are in readiness; what and when more are to be provided; to have the prices of linen cloth, stuffs, and woolen cloth for your necessary use, and the use of a family, to cast about to provide all things at the best hand, to take and keep account of all things, to know the condition of your poultry about the house, for it is no discredit to a woman to be a hen housewife; to cast about how to order your clothes with the most frugality, to mend them where they want, and to buy but when it is necessary, and with ready money; to love to keep at home. These and the like household employments will,—1. keep you out of idleness;—2. it will make you understand how to govern, and order, and provide for a family;—3. it will make you good

wives and better portions to your husbands than the money you bring, if it were double to what I intend you, for you will be builders up of a house and family, not destroyers of it;—4. it will make you good examples to others, and be thereby a means to take off the reproach that justly enough lies upon the generality of English gentlewomen, that they are the ruin of families; and if they bring great portions, they make haste to spend them, and think they have a privilege so to do. A good wife is a portion of herself; but an idle or expensive wife is most times an ill bargain, though she bring a great portion.

CHAPTER XVII.

Concerning Company, and the choice of it.

THERE is a certain magick or charm in company, for it will assimilate, and make you like to them: by much conversation with them, if they be good company, it is a great means to make you good, or confirm you in goodness; but if they be bad, it is twenty to one but they will infect and corrupt you; and therefore you must have a special care in the choice of your company, especially when you come abroad in the world to Oxford, or the inns of court; for you must know, that when a young gentleman or gentlewoman (especially if he or she have any estate or fortune) comes abroad in the world, especially to the inns of court, or Oxford, there are a sort of beasts of prey that lie in wait for them, as wolves and foxes lie in wait for young lambs, namely, a sort of necessitous and indigent sharks, gamesters, drinkers, and debauched persons; and these

will attack you under forty disguises, (if you be not aware of them) and will confound you; and therefore I must needs again and again give you warning hereof; for these are a sort of harpies and ravens, that pursue your very life, or at least your estates and reputations, and yet many times under pretence of love and kindness.

1. Therefore be very wary and shy in choosing, and entertaining, or frequenting any company or companions; be not too hasty in committing yourself to them: stand off awhile till you have inquired of some (that you know by experience to be faithful,) what they are. Observe what company they keep. Be not too easy to gain acquaintance, but stand off and keep a distance yet awhile till you have observed and learnt more touching them. Men or women that are greedy of acquaintance, or hasty in it, are oftentimes snared in ill company before they are aware, and entangled so that they cannot easily get loose from it after when they would.

When you are sent to Oxford, you will be put under a tutor that is able to advise you. The first thing I shall do with you, if I live to send you to the inns of court, is to inquire and find out some person, with whose acquaintance I dare trust you; a man of discretion, fidelity, and prudence. Before you entertain any new acquaintance in the university, advise with your tutor, whether he thinks him fit for you; and the like you are to do, with that person that I shall commend you to, when you come to the inns of court; for they having more experience, and more opportunity to satisfy themselves therein, than you can have, will be able better to advise you in the choice of your company than you can yourselves.

2. Do not choose for your friends and familiar acquaintance, those that are of an estate or quality too much above your's. The inconveniences thereof are these:—1. You will hereby accustom yourselves to live after their rate in clothes, in habit, and in expenses, whereby you will learn a fashion and rank of life above your degree and es-

tate, which will in the end be your undoing, or,—2. If you live not up to their rate of clothes, diet, or expense, you shall be despised both by them and others; so that which way soever you take, you shall be a fool, or be esteemed so, by all that observe you. Therefore, give all persons of higher rank or greater estate than yourselves, all due respect; but make not choice of such for your intimate acquaintance, or daily companions.

3. On the other side, concert not with beggarly, base, or necessitous companions; for these will be both to your discredit and disprofit; for it is a thousand to one but they will make a prey of you. It is true, they will flatter you, and give you goodly titles, (esquire at the least;) they will set you up at the upper end of the table; but the design all the while is to shark upon you, to make you pay their reckonings, and supply their wants. Indeed you shall be honoured by them (in outward appearance,) as the best man in the company, but you must pay for it, or in a little time they will de-

spise you. It is a lamentable sight to see how young gentlemen, when they come to an university, or inns of court, lose themselves when they are listed companions with stage-players, tapsters, ostlers, fidlers, common gamesters, thread-bare poets, serving-men, and such like. But if a man be ingenious, sober, virtuous, and learned, it is no disparagement to have such a companion, though he be of a mean rank, or estate, or degree, for you will receive benefit and no discredit by such a person's conversation and acquaintance.

4. By all means avoid the company of quarrelsome or cholerick persons, hectors, and those that they call sword men; for if you keep company with such persons, it is a thousand to one but you shall quarrel with them, or be engaged in their quarrels with others. It is their business to make their companions like themselves, and to instruct them in the methods of quarrelling. I have very often seen young gentlemen, by being only in the company of such persons, miserably entangled thereby; if a person be killed or hurt by them, or by their means,

all that are in the company, though possibly innocent of the fact itself, yet are liable to be questioned, and sometimes for their lives, for being in company where such disorders are committed; and it is scarce possible for you to be free from the danger of the law, if you are in company of those that commit them; for most assuredly, you will be necessarily engaged in the quarrel, and so your lives may come in danger by the quarrel itself, or by the law, that spares no man that is a party in such a fact; yea, though you are innocent of the fact itself, yet being in that company that committed it, you cannot avoid the suspicion of being a partner in it, but you must be put upon your trial to clear yourself. These are the common and necessary inconveniences of such company, and the only way to avoid these and the like inconveniences, is wholly to avoid such company.

5. And what I have said concerning your quarrelsome company, I say concerning intemperate drinkers, or debauched companions; you must avoid them as you will avoid the company of him that is infected

with the plague, and the reasons of it are these that follow:—1. It is a thousand to one but they will corrupt you into the same quality and ill condition with themselves; there is a kind of magick or witchcraft in evil company, that makes others like themselves. 2. They will use all the tricks and artifices imaginable to make you drink to excess, or debauch you, and when they have once got but one such advantage upon you, you are for ever their slaves, (without a miracle of divine Providence and grace to deliver you from them) for they are masters of your credit, and if you at any time after refuse to consort with them, they will publish to your friends, to your relations, to your enemies, to the world, in what a condition you were once in in their company. And the very fear of having your vices published by them will make you their slaves, and engage you to hold pace with them in many disorders. 3. When men are disordered with wine, or other liquor, they put themselves out of God's protection, and are laid open to the management of the devil; they lose the conduct of their own reason,

and are more ungovernable than brute beasts; no villany comes amiss, but they are qualified to commit it. The places of judicature which I have long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and, by a due observation, I have found, that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of taverns, or ale-house meetings. Therefore, if you meet any person given to excess of drinking, if he invite you to go to a tavern or ale-house, or any such house of disorder, or if he begin to set you, or any else, into a posture of drinking, remember, that your grandfather tells you such a person is not for your company; you must avoid him and his company, for he is laying a snare for you, to betray you into all kind of villany, to bereave you of your reputation, your estate,

your innocence, to withdraw you from your duty to God, to put you out of his blessing and protection, to make you a perpetual slave, to expose you to all kind of enormities and mischiefs, and solicit you to unman yourself, and put you into a baser rank of beings than the very brutes themselves. If you yield to such solicitations, it is a thousand to one but you are undone.

But if you have that resolution and courage to deny them at first, and to decline such companions and solicitations, these vermin and pests will give you over, as not for their purpose; and if they do persist in it, yet such a resolute denial by you against their company and practices, will enable you with more and more courage and success to reject them thereafter, and to make their attempts to pervert you insignificant and ineffectual.

6. Avoid that company that you find or observe are given to prophane swearing or cursing, to blaspheme God, or the holy Scriptures; that choose to make demonstration of their wit, by making jests of the Scrip-

ture phrases or passages, by deriding of religion or religious persons. This is a pitiful, sordid indication or employment of wit: commonly such persons, whatever they pretend to, are indeed bold and confident enough, but yet of narrow, unfurnished understandings, and are the rankest fools in the world.

7. But make choice of those for your companions and confidants, that are sober, prudent, frugal, pious, and learned; such men's discourse, conversation, and example, will habituate you to virtue, wisdom, and goodness, as much and oftentimes much more than a man's own reading and observation. Such a conversation makes your time as profitably spent in their company as at your book, and will confirm and establish you in ways of piety and virtue.

I have observed among young men, that possibly are not vicious or given to any ill course, the kinds of choice of company:—1. Some affect such company as are younger than themselves, and are such as have less learning, prudence, or understanding, than

they themselves have; and this they do, not so much to inform and better them, (for then it is a worthy design,) but out of a natural desire to be the best, and the wisest, and the learnedest in the company they choose, and to overmatch any of them therein.

But this is, though a harmless, yet an imprudent choice of company; for such a man shall never advance much in knowledge, wisdom, or goodness, that converseth only with such as are no proficients therein.

2. There be that choose such for their companions, that are equal in age, or parts, or education to them; and this is a much better choice than the former; because natural emulation in equals, many times advanceth learning, and wisdom, and goodness, especially if there be a wise inspector and superintendant to all the company. And besides, equality of age and education seems a common natural invitation to concertship and acquaintance, and therefore it is by no means wholly to be condemned, but rather much to be cherished, if they are no otherwise than good and virtuous.

3. Again, there be others that neither disdain the company of inferiours either in age or parts, nor decline conversation with their equals, and do yet choose a more intimate acquaintance and assiduity of conversation with those that are more ripe than themselves, in learning, in age, in experience, in wisdom, prudence, piety, and virtue.

And certainly there is a great advantage to young gentlemen and gentlewomen in this kind of choice; because it gives them many greater advantages, both by instruction and example than the other choices; and the advances of virtue and goodness are attained hereby with greater security and stability, and with greater and readier opportunities.

And therefore, where the companies are innocent and good, though I would not have you despise the conversation of your inferiours, nor neglect the conversation of your equals in age and proficiency, yet I do advise you to make that your most eligible company that exceed you in age, learning, and experience, and choose out of that number a person for your principal confidant,

and intimate acquaintance, still taking care that he be a sober, pious, and virtuous man.

3. You must take notice, that there is a great difference to be made between these three:—1. an acquaintance;—2. a companion;—3. an intimate friend. For I may choose such a man for my acquaintance, which yet I would not choose to make my ordinary companion; and such a man for my ordinary companion, which yet I would not make my choice and intimate friend; so that such a friendship is of a narrower consideration than an ordinary companion, and such a companion is of a narrower consideration than an acquaintance: therefore, although I would not have you too hasty in being acquainted, nor yet to multiply your acquaintance too much; for that may be troublesome, chargeable, and inconvenient to you; and although in the choice of your acquaintance, I would have you avoid all such kind of persons, (as I have before in this chapter warned you to forbear,) yet I cannot advise you better, especially when you come to some ripeness of age, than to propound to you that course,

which I knew an excellent person to observe, who, though he made choice of few ordinary companions, and fewer intimate friends, yet did single out some for acquaintance that might be useful to him, in all the concerns and instances of his life: he selected such or such a person for his physician or apothecary; such or such a person for his lawyer or attorney; such a person for advice or assistance in building, surveying, planting, husbandry, and the like; and in this used a great deal of prudence in his choice; and as any occasions offered themselves, so he applied severally to those men for their assistance, and was not at a loss to seek for advice or assistance upon any such emergency; and of these as he made his choice with great consideration and prudence, so he rarely changed those he had thus chosen for their assistance upon variety of occasions; and this may be convenient to be done by any man of estate and business in the world.

CHAPTER XVIII.

Concerning Recreations.

HONEST, seasonable, and innocent recreations, are necessary for the preservation of health, both of body and mind, so as they be used moderately; and therefore I shall not forbid your use of them, but direct you in the choice of them, and the use of them.

1. You must not make the recreations of your life, the business of life.

He that devotes his life only, or principally, to recreations, as he cannot give a good account of the life or time that Almighty God lends him, wholly diverts and destroys the use and nature of them, and the benefit and advantage that might otherwise arise by the seasonable and moderate use of them. Recreations in relation to business are like sauce in relation to meat; and as that person useth but a bad diet that lives only upon sauce, so he misemploys his time and life that spends it wholly or chiefly in recreations.

2. Let your recreations be honest and innocent, not sinful or dishonest.

The common recreation now most in fashion is drinking, which is a brutish and beastly recreation, and indeed such as deserves not the name of a recreation; for the health of men's bodies and minds are very much impaired, and commonly utterly overthrown by it. Men's manners are thereby corrupted, and the God of heaven dishonoured.

3. Use not those recreations that are too expensive of time, and that rather indispose you for your ordinary businesses, than fit you for it; and in both these respects, I do forbid you the frequenting of stage plays, for they are a great consumer of time, and do so take up and possess the mind and phantasy, that they render the ordinary and necessary business of your life unacceptable and nauseous, and will take away your mind from it. This I speak knowingly; for when I came to Oxford, I was drawn in to see plays, and I found this great inconvenience by it, that it made my study unacceptable, and therefore I resolvedly left that recreation; so that from the

age of eighteen years till this moment, which is near seven and forty years, I have not seen a play, nor will I be drawn to it upon any solicitation whatever.

4. Neither use nor affect those recreations that are costly or chargeable, either in themselves, or by necessary consequence; and because I will not rest in generals, I will give you an account of those recreations that are many times used by gentlemen, with the inconveniences that attend them, and how far they may be used, and how far not.

First, as for all games at dice, I wholly forbid them to you. They are the common ruin and destruction of men's estates, and breed in them that use them a profuse mind, loathing industry in any lawful employment. If a man wins, yet he is restless, and gives not over till he lose that and the rest; if he lose, it puts him upon desperate courses; it mingleth men into pernicious acquaintance, engageth a man in quarrels, estrangeth a man from all frugality, suddenly ruins families and estates, even in a night or an hour. If a man gains by it, that gain is little better than theft, cursed of God, and never prospers.

2. As to cards and tables, though some games thereat hath this preference above dice, that they are managed by skill and advertence, and not merely by chance, and require more time and delay before the game be won or lost; yet even these are made engines also for the ruin of men's estates and families, and therefore are better wholly forborn than used; yet, if at any time they are used by you, it must be with these strict cautions, that you play for no more than you would willingly give to the next poor man you meet with, whether you win or lose :—2. that you never use it at any publick or common gaming-house, or inn, or tavern:—3. that you never use it but among your own known and familiar friends and acquaintance :—4. that you use it very rarely, if at all. A foolish custom hath brought in the use of cards at Christmas; and though I do not commend the use of them then, yet because I would put a sufficient restraint upon you, I do forbid you the use of them at any other season, for I would bring the use of them to as narrow limits as I may.

3. Chess is an ingenious and harmless game ; but because it takes up much time, and requires a great attention of the mind, it is seldom to be used ; once in a fortnight, for two or three hours, it may be used, and no longer, nor oftener, for it is rather a study than recreation.

4. Bowling is a good and healthy exercise, and such as I would commend to you, under these restrictions, namely,—1. That, for the time spent in it, it be not above two or three hours at most, and that the afternoon. 2. For the manner of it, observe generally, in all games of gain or loss, never play for more than you would give freely to the next poor man you meet. 3. For the place, let it be only in the privacy of your own, or your friends, and never resort to any publick bowling alley, unless you can have the privilege to have it privately, only for yourself and your own select company ; for the frequenting of publick alleys is neither creditable, nor free from quarrels ; besides, it is a place of temptation to lavish stakes, betting, or other expense.

5. Hunting I cannot say is in itself an unlawful exercise, yet circumstances may make it, if not unlawful exercise, yet greatly inconvenient. I do think it not only lawful, but necessary to take those hurtful beasts by hunting, that cannot be otherwise perchance taken, as wolves and foxes.

I do think it lawful to take those beasts that are useful for the food of man, that cannot be well taken otherwise than by hunting, as the stag, the buck, the doe, the wild boar, &c. But touching the pursuing the harmless hare, one of the innocentest of all beasts, and for no other end than for the sport of it, when possibly she is delivered up to the maws of the hungry hounds, and all the prize is either the lip or scut of the hare for the huntsman's glory, this sport I could never approve, nor would use, since I came to discretion.

But though I condemn not all kind of hunting as absolutely unlawful, yet I shall never commend it to you as a recreation, for these reasons ;—1. If you keep hounds yourself, they are a chargeable, or at least a very troublesome retinue, and your house shall be

always visited with huntsmen, or those that pretend to it. 2. The very exercise itself is full of danger, especially to horsemen; more horses are spoiled, and bones broken, by the earnest pursuit of their game in this exercise than in others. 3. It takes up too much time, and that time that is the choicest of our time, namely, the morning. 4. It always gives offence to a man's neighbours, especially to the poorer sort, by breaking their hedges, and riding over their grass and corn; it breeds suits and quarrels for trespasses, and so puts you under the power, oftentimes, as well of your inferiours, as of your equals and superiours; and although poor men will not adventure to sue their rich neighbours, yet they will remember such injuries as these, and some time or other revenge them; but howsoever they will complain of you and curse you for these injuries. 5. But yet there remains a greater inconvenience behind in this recreation, especially as it is commonly used, namely, that after the hunting is over in the field, the huntsmen must go to the next ale-house or tavern, or some other place where

they may drink, and tell stories of the dogs ; and this is commonly the second part of the game ; and in case you be the master of the dogs, and the next ale-house prevent it not, your cellar must give entertainment to the huntsmen, and the rabble of attendance, and commonly the end of the hunting is the beginning of a drinking match, and so the game ends in intemperance, and your own expense, and all the recompense you have, is a parcel of commendations given to your dogs by your dry and hungry huntsmen and companions.

CHAPTER XIX.

Concerning Eating, Drinking, and Sleeping, and Moderation therein.

The condition and exigence of our nature is such, that we cannot subsist long without the seasonable refreshment of meat, and drink, and sleep, and therefore the great Lord of heaven and earth, in his exceeding wisdom and bounty, hath not only provided for us convenient supplies of meat and drink, according to our various conditions, but also planted in our natures those faculties that are in those respects useful and necessary for our natures, as the appetite of meat and drink, and the digestive power, and also organs of our body fitted thereunto, as also the appetite, and power, and faculty of sleep. And these are so necessary to the support of our life, and the faculties of sense, that without the due and seasonable use of them our lives would be uncomfortable, and must necessarily expire and fall.

But it is a sad spectacle to see to what a high degree of disorder this present age is grown into in this kingdom, especially in relation to eating and drinking.

For instance, as to the matter of eating, people are grown into these disorders. 1. In the costliness and curiosity of their dishes; nothing now will fit the palates of the English gentry but a French cook, and a French dish of compounded meats, where oftentimes the charge of one dish amounts to as much or more than would furnish a table for a dozen men with simple English meats. 2. The fashion, meats, and sauces are so compounded and mingled with various ingredients, that they must needs disorder the constitutions of English bodies. 3. The places which they ordinarily choose for these entertainments, are taverns, or such places, where such new-fashioned dishes can be provided, and that at excessive rates. 4. The time that men spend at their meats and feastings, whether in private houses, or places of publick entertainment, is very lavish; and by this means, the true estate of health is

overthrown, men's estates are consumed, time excessively mispent, and men, especially of the better rank, are inured to a trade of luxury and effeminate softness.

Again, as to the matter of drinking, it is grown to that excess, both in private and publick houses, as if men's bodies were made only to be tunnels to pour wines and drinks through, and certain methods and customs are instituted and introduced to propagate and advance this base and unmanly vice.

The mischiefs and inconveniences, and publick scandals, and calamities, that proceed from this excess, are scarce to be numbered. 1. The God of heaven is hereby dishonoured; the creatures that by his bounty are lent to us for our use, are basely abused in contempt of him that sends them; and the faculties of our nature both most sordidly prostituted to the dishonour of our Maker, and the very debasement of human nature; and man, that was made after the image of God, is hereby degraded into a more ugly estate and spectacle than the bas-

est of brutes. 2. Not only when the drunken fit is upon man, his intellectual faculties are under a kind of suspension, but by the customary use of this vice the very powers of the soul and understanding, judgment, and memory are impaired and corrupted, and men become thereby lamentable sots. 3. The body is hereby filled with legions of diseases, and becomes a very sack and bag full of putrefication, and though I know that any disease may befall the most temperate man and death thereby; yet, I am confident, that most of the calentures and fevers, and the mortal malignity of the small pox, more now than in former ages, especially in the city of London, owe their original for the most part to this intemperance in drinking, and that other vice that commonly accompanies it, namely, whoring. 4. But if by custom and strength of nature intemperate men have not been delivered to those acute diseases, yet let any man observe it, he shall find them generally of short lives; or if they arrive to fifty or threescore years of age, yet they have very diseased and infirm bodies, their

bones are full of the sins of their youth. 5. This excess of drinking renders a man utterly unfit for any action worthy of a man: if he were a man of learning, wisdom, counsel, or conduct, drunkenness makes him a fool; if he were a man of dexterity in any art or science, liberal or mechanical, it renders him utterly unable for the time to exercise it; if he were a man of courage of mind and strength of body answerable to it, yet when he is drunk he is easily overmatched by a child. 6. It exposeth, and lays a man open, and provokes him to the committing of any enormity and villany; and therefore seldom this vice goes alone, without bloodshed, or murder, or fornication, or adultery, accompanying it; for the use of reason, which is the great conduct of human actions, being eclipsed and laid asleep by excess of drink, a man is wholly under the regimen of his lusts and passions, and those lusts and passions are not only simply deprived of the conduct of reason, but are also engaged, fired and maddened into a high distemper and disorder, by the fumes and cursed influ-

ences of the wine or drink, so that they are no longer simply lusts or passions, but furies and bedlams, and propense to any villany. 7. Although casualties may befall the most sober man in the world, yet it is most evident, that drunkenness doth necessarily expose men to great and fatal dangers, and that upon two accounts, namely,—1. They do as much as they can deprive themselves of the protection of Almighty God, by their beastly intemperance. 2. They deprive themselves of that understanding whereby they may foresee, and prevent, and avoid dangers; and if a man take but an observation of the many murders and manslaughters committed upon men in drink; their many falls from their horses into pits, whereby they break their necks and send out their souls into the next world, under the actual stain and guilt of that sin, we shall find little reason or truth in that mistaken proverb, "that a drunken man takes no harm." 8. But further, this vice brings a consumption to men's estates, and that necessarily upon several accounts: it renders a man

unable to manage that estate he hath with any honest advantage, and to use those honest and fit means either to improve or preserve it; such a man's mind is either clouded with the fumes of drink or wine, or wholly taken up in following after it. It always draws with it great expense, both of time and money: though there be many of the poorer sort that are drunkards at easy rates, yet a man of estate shall find it a costly sin; for a drunkard is rarely such alone, it requires companions, and if they are of his own rank, their drinking matches are costly; if they are below him, for the most part he is at the charge of making himself and others drunkards; and therefore the wise man's saying, "a drunkard and a glutton shall be clothed with rags," rarely fails in the event. 9. It brings a blemish, and shame, and contempt, upon a man's name and reputation, and although these considerations are enough to make this sin odious and detestable to any man that considers his own interest, and may incline a man to the love of sobriety and temperance, and the practice of it, yet I will pre-

scribe to you some rules and directions, whereby you may avoid this beastly vice of excess of eating and drinking, and may be confirmed in a sober and temperate life, to the honour of God, the preservation of your health, and the good example of others.

First, in relation to eating, I would have you constantly observe these rules:

1. Let your meals be seasonable and in due time; and herein, as much as may be, constant at set times, namely, between eleven o'clock and one for your dinner, and between six and seven for your supper.

2. Let your breakfast, if you eat any, be but a crust or morsel of bread, and a good draught of beer or ale after about six or seven o'clock in the morning; for eating much in the morning clouds the brain all the day after, and the morning is the time that requires the clearest brain, whether it be for study, or for business.

3. If you eat more plentifully at any time than another, let it be at your dinner, and let your supper be small and light.

4. Never at any time eat as much as you can, but give over when you have an appetite to eat more; this will keep your stomach and brain clear, and your body healthy. He that eats more than he can well digest will in time jade his stomach, as he that rides his horse as far as he can go on a day, shall make him less serviceable for the next. Spare your stomach and rise with an appetite, you shall thereby keep your stomach in good order.

5. When you find before you meats or fruits that you love best, then be sure you be most watchful over your appetite, and be very temperate and sparing in eating; for you must remember you are in such a circumstance under the greatest temptation to excess.

6. Where you are at your own choice, and in your own power, never let your meals be long; let there never be above an hour from your sitting down to dinner or supper, and rising from it at most; for though there be a fitting decency to be used in our meals, yet eating is for the necessary supply of our

natures, and must not be an exorbitant consumption of our time.

7. Although there may be a season for feasting, in which it may become you, and be decent to have provisions more and better than ordinary, as upon coming together of friends and relations, or upon solemn occasions, yet be careful that even they,—1. be not to excess;—2. nor too often.

8. Your ordinary provisions of your meals in your own house and family should have these cautions;—1. That they be wholesome. 2. That they be sufficient for your family, so that your servants may not have occasion justly to complain, either for want of what is fit and good, or for want of what is sufficient. 3. At your dinner you may have somewhat over for relief of the poor that come to your door, according to the quality and condition of your estate; for although it were to be wished, that matters were so ordered for the poor, that they need not seek alms at other men's doors, yet as the present state of the poor stands in this kingdom, that relieving of the poor cannot be

wholly laid aside; though many times our alms in this kind are ill placed, yet it is impossible for any to know the necessities of all those that ask, though some we may. If relief in this kind fall upon one that truly wants, among five or ten that want not, the charity is well employed.

And now as for drinking. There be commonly two sorts of means that make men excessive in drinking, either such as arise from a man's self, or such as arise from without. The former sort are such as these;—1. Idleness; men know not how to spend their time, or employ themselves otherwise. 2. Melancholy and discontented thoughts, which while men go to put away by drinking and company keeping, in that kind they make their disease ten times worse: they are melancholy and discontented, and then they go to the tavern or ale-house to put it away, and thereby they mispend their time and money, and disorder themselves, their bodies, and minds with drink; and then when they come home, and come to themselves, the last remedy increaseth the disease, and they are more

melancholy than before; and then they must to the tavern again, to put off that fit, and so they are in a perpetual circle of drinking and discontent, till at last they make themselves perfect sots. 3. The love of merry company, and merriment, and apishness, and songs, and such foolery as commonly attends drinking. 4. The love of drink itself; and this is the most sordid sort of drunkenness of all; yet such I have observed in the world, that would drink themselves drunk even alone.

Of the second sort of means that come from without, which are commonly such as these;—1. The fashion and mode of the times, and places, and persons with which men converse. 2. Solicitations, and persuasions, and artifices of others to draw men to drink; for there is a kind of mischievous delight in some persons to make others like themselves, as they say there is in some persons infected with the plague to infect others. 3. Places of tippling and drinking, who make it their trade, and for that end entice men into it, for their own gain and livelihood, as ale-houses and taverns. I shall therefore

leave these advices and commands behind me with you, which are not so difficult as the commands that Jonadab gave to his children, which yet they observed and were blessed for it: read the history, it is worth your reading.

1. I will not have you begin or pledge any health; for it is become one of the greatest artifices of drinking and occasions of quarrelling this day in the kingdom. If you pledge one health, you oblige yourself to pledge another, and a third, and so onwards; and if you refuse any, you put as great a disobligation upon him that begins it, as if you had pledged none, and if you pledge as many as will be drank, you must be debauched and drunk; whereas if you stopped at first without pledging any health, you had been free from all. If they quarrel and expostulate at your first refusal, it is a fair retreat and recess from them; it is your advantage and a good security against their importunity: if they will needs know the reason of your refusal, it is a fair answer, that your grandfather that brought you up, from whom, under

God, you have the estate you enjoy or expect, left this in command with you, that you should never begin nor pledge a health.

2. Avoid that company and those companions that are given to excessive drinking, you shall thereby avoid infinite inconveniency that will necessarily arise from such company. For you must know, that it is a principle among such people, that they must draw others into the same excess and disorder with themselves: they cannot endure that any man in the company should be sober and in his wits when they make themselves drunk and mad, for that they think to be a reproach to themselves: and if they can bear drink better than you (which you must know they take to be their glory and perfection) if they can but drink you down, you become their laughing stock and perpetual slave.

3. I would not have you so much as go to a tavern, inn, or ale-house, unless it be upon a necessary occasion, as on travel, or of meeting about necessary business, such as are the meetings about justices of the peace,

publick sessions, or the like ; and if you are constrained by such necessary occasions to meet in such places, perform the business you have to do, and do not upon the pretence thereof fall to trifling and drinking ; and as soon as you have done the business, leave the place. Publick houses are necessary for such occasions as cannot be done with any convenience elsewhere, and therefore when that business is done, the use of such publick place ceaseth, and is not to be made use of as a place of tippling or drinking, disorder or excess.

4. Though I allow you to drink one cup of beer or ale in a morning for your morning's draught, yet I would not have you exceed a pint of drink ; that is sufficient, and more than that is too much, and it will cloud your brain, and disorder your health.

5. At meals I would not have you exceed three moderate draughts of beer or ale, and if your stomach require it, one small draught or two at most of wine.

6. I would not have you drink any thing between dinner and supper, or between sup-

per and going to bed, unless in case of sickness or extreme necessity; for such kind of unseasonable drinking draws on excess, and impairs the health: I do not think I have drank between meals ten times in twenty years, unless in case of sickness; and I have found that even in extreme thirst and drought frequent washing of my mouth with cold water, without swallowing any down, hath quenched my thirst better than if I had drank a quart of drink; and this hath been a very great means to preserve my health and keep me from rhumes, and very many disorders, which I have seen others subject unto; for drinking when a man is hot, hath necessarily one of these two effects, that if the heat of the body overmatch the coldness of the drink, it so heats the drink in the stomach that it makes a man five times hotter; or if the coldness or quantity of the drink overmatch the heat of the stomach, it overcools the stomach, and renders it dull and ineffectual for digestion, disorders the internals and the blood, and occasions fevers, dropsies, surfeits, and other diseases.

7. Drink very little sack, at the most a little glass before meat, and a little glass after, and that not in your youth, but after you come to be between thirty and forty years old, if God lend you life so long: but as for strong waters, as brandies, aquavitæ and such like hot waters, they are never to be used but as medicines, and that by good advice and with great moderation; for the drinking of those hot liquors in time of health does burn up the spirits, inflame the blood, and set cholerick humours a madding and in a rage, and from them come fevers, apoplexies, and many times sudden death. I have known many men, especially such as were strong, young, and full of blood, taken away even while they have been excessively drinking of strong waters.

And here I shall add a few words touching taking tobacco, which is too often made a companion of excessive drinking: it is true your grandfather hath taken much tobacco, but not as an incitement to drinking, for he never drinks with it.

But herein your grandfather's practice must not be an example to you, nor to any else that is not of his complexion, government, and prudent ordering of himself; for your grandfather hath ever been of a cold complexion and constitution, and therefore tobacco hath been his physick, and a great preservation of his health. But your constitutions are hot, dry, and cholerick, and it is hurtful for you, therefore all the directions I shall give you therein are these;—1. If your health permit you, wholly forbear it, especially till after you are thirty years old. 2. If you take any, take but a little. 3. That which you take, let it be taken seasonably, namely, an hour after dinner, and an hour after supper; but the best way is wholly to forbear it, if your health permit; for he must be a man of great resolution and temperance, that once useth it and falls not into excess of the use of it in process of time.

Now touching sleeping. 1. Go to bed at farthest before ten o'clock, and rise at latest by seven o'clock next morning; but most commonly by six, if you are in health. I

know certainly, that late sitting up, and early rising, are hurtful to the brain and to the body; and again, long lying in bed in a morning is neither seemly nor healthy; overmuch watching dries the brain too much, and excessive sleeping makes it dull and stupid; the best measure for sleep for them that are in health, should exceed six hours, but not exceed eight hours.

2. Sleep not in the day time after you are once up, unless in case of sickness, especially while you are young; for it breeds rhumes and dulness of mind, and a sluggish habit of the body. It is true, for old men or those that by any accident or indisposition of body cannot sleep in the night, it is tolerable to take sometimes a little sleep in the day; but for a young man, and in health, it is neither seemly nor healthy so to do.

CHAPTER XX.

Concerning your Apparel and Habit.

The excess of apparel is very great in this kingdom, among all ranks of people, among both sexes, which, as it is a great vanity and folly, so it occasions great consumption of people's estates. I shall therefore give you these advices following, touching apparel and habit.

1. I would have you go cleanly and decent in your apparel, but not costly; for the condition of apparel, as it is now used in this kingdom is such, that there is very little distinction to be made of the quality of people by their clothes. If you go never so fine, and gay, and glorious in your apparel, yet you shall be sure to be equalled, if not exceeded therein, by persons of lower rank and condition than yourselves. It is a vain thing for any man to believe, that people of discretion set any greater value upon you for your gay and costly clothes, especially

in such an age, where people of inferiour rank will be as finely, and possibly as richly attired as you can be for your lives.

2. As no wise man will esteem you the better for your fine clothes, so I would not have you such fools as to think the better of yourselves, because you possibly may wear fine clothes: he or she that is proud of their fine clothes, is guilty of the foolishest and most childish pride in the world; for fine clothes are in their matter but the proceed of the silk-worm, or of the flax, or of the gold or silver ore; and for their form, but the work of the tailor, or seamstress, or lace maker, or weaver, or the like: they are no part of you, you are the same person when your clothes are fine, as when they are plain, or when they are on, as when they are off. It is a foolish thing to be proud of wit, beauty, or strength; yet of these the owner hath a more near property; they are qualities inherent in him. But to be proud of fine clothes, which are no part of yourselves, is the most childish, apish folly in the world.

3. Indeed when you are children we dress you up in fine clothes, in silks and gold lace

many times, for so you that are children love to dress your babies, and we are willing to please you with such toys as these; but when you are grown up to twelve or fifteen years old, you must expect to come into plainer habits, and especially as you grow more in years. Therefore, as to you that are boys, I would have you, as much as is possible, have your clothes made of the proper manufactures of this kingdom; for the winter, let your clothes be made of English broadcloth, and for the summer of stuffs made in England, as Norwich stuffs, Devonshire kerseys, sarges, and the like. I will not have you wear silks, or satins, or gold and silver lace.

And as to the girls, though silks made in England may be fit for your wearing sometimes, yet I would have your ordinary habit be English stuffs. But I will have you wear no silver or gold lace, no costly rich bone-laces or points made beyond sea, no foreign or outlandish silks, but silks or stuffs made in England, they are cheaper, and better becoming English manners.

4. As to new fashions, it is true it is the use and reproach of the English nation, that they are ever altering the fashions of their clothes, and the plain truth of it is, that it is the craft of tradesmen, especially of tailors and seamstresses, and such kind of people, to be devising and learning out of new fashions, that so they may have new employment; every new fashion sets the tailors on work to make new clothes and to alter the fashions of old, and thus the gentry, especially of this kingdom, are imposed upon by tradesmen: but yet because this custom has strangely obtained in England, it will be too hard a lesson for you, when you are young men or young women, wholly to be out of the fashion in your clothes, therefore I will give you these few directions, in relation to new fashions. 1. Do not strive to be in a new fashion for your clothes with the first; but stay a time, and rather come into the fashion at the latest than too soon, for it may be the fashion will change again the next week. 2. Be sure you wear out your old clothes before you make new for the fashion's

sake ; and never change your old clothes into new fashions. If you have a necessary occasion to make a new suit of clothes, you may make it according to the fashion then in use, or somewhat near it ; but never make a new suit merely upon this account, to be in the new fashion. 3. When you come to be about thirty years old, I would have you fix upon a fashion that you keep to with constancy, for by that age you are presumed to have outgrown the vanities of youth, and if you then begin to be constant to a fashion, it will rather be for your reputation than otherwise ; the younger people will never much observe or blame your constancy in a fashion ; and wise men will rather commend you for it, and it will save you the expense of many a pound. I know not what age you may live in, or live to, and therefore I shall not peremptorily impose my example in point of clothes upon you ; only I do tell you, that I never changed the fashion of my clothes after I was thirty years old ; and I do say, you will have no cause to repent, if you follow the same example.

5. Do not affect to go in light coloured clothes, as red, blue, green, or the like; for it is an evidence, and many times an occasion of lightness of mind; but rather let your clothes be sad coloured. Black is the most decent, but always seasonable, especially in the country; sad medley cloth is a convenient wear for a young man. Neither would I have you load your clothes with gold or silver lace, or rich bone lace, or great bunches of ribbons; it is costly, and to no use in the world, and you make yourselves by such toys but like pages, or footboys, or players.

6. Let your clothes be warm, especially in the winter, and towards the spring and fall. This will prevent many diseases, which people fall into by going too thin or cold in their clothes. I remember the saying of an old gentleman unto me, when I was about sixteen years old, that he always looked upon it as one of the earliest discoveries of discretion in a young man, when he knew how to keep himself warm.

CHAPTER XXI.

Concerning your carriage to your Inferiours, Superiours, and Equals.

Before I shall fall to particulars, I shall spend a few words in general, touching your carriage *to all men.*

1. You must know, that there is no person that lives, but may at some time or other have occasion to make use of another's help and assistance or kindness; and there is not the meanest person in the world, but one time or other may have an opportunity of doing you a kindness or assistance.

2. You must know there is no person in the world, though seemingly never so vile an object, but one time or other may have power or opportunity to do you a mischief, or procure you some notable inconvenience; these are truths that are most certain, though too little thought upon or minded by most men; therefore, it will be your wisdom to keep a common fair carriage to all people of all

ranks, and to make to yourself as few enemies as you can, still remembering this saying of mine, that there is not the meanest person in the world, but once in your life time you may some way or other stand in need of his help; or that one time or other may have power, or opportunity to do you a mischief; and therefore it will be your wisdom to oblige as many as you can without detriment to yourself; and to disoblige none without great necessity. Esop's fables, though they seem but light and trivial, yet they, many of them, contain excellent morals, I shall mention two to this purpose.

A little ant being fallen into the water and like to be drowned, a pigeon flying by, and observing the ant's extremity, let fall a little branch into the water, to relieve the ant, upon which she got, and so saved herself, and got to the land. A short time after, a fowler aimed to shoot the pigeon: the little ant being near hand, and remembering the kindness the pigeon had shewn her, and observing the design of the fowler, bit him by

the foot, whereby the fowler lost his aim and the pigeon escaped.

Again he tells us, that a lion sleeping in the forest, a little mouse running up and down awakened, and so angered the lion, that the lion in a rage clapped his paw upon the mouse, intending to have crushed him ; (the fable tells us) the mouse intreated the lion to spare him ; for (saith he) if thou kill me, it is but an inglorious act for a lion to kill a mouse, but if thou spare me, it is possible it may be to thy advantage ; the lion thereupon let him go. Shortly after, the lion was taken in a net that the hunters laid for him, and could by no means extricate himself ; but the mouse passing by, and remembering the former kindness of the lion, bit asunder the threads of the net, and so delivered the lion.

These fables shew us these few observables ; 1. That many times small and inconsiderable instruments may procure great benefits to a person far above them : and 2. That an easy and cheap kindness may sit so close to the memory and mind of another, that it may pro-

cure from an inconsiderable instrument, such a benefit as far exceeds such a kindness.

Therefore, I would have you constantly observe these general rules:

1. Never provoke the most inconsiderable person in the world unnecessarily, or where you can possibly avoid it; for thereby you make an enemy which may have an opportunity to revenge himself, and to do you a great displeasure.

2. And therefore, use no contumelious words or language unnecessarily of any man, nor any reproachful, slighting, or despising carriage towards him, neither deal injuriously with him: remember the old proverb, "a dog will have a day."

3. Oblige as many as you can have occasion to converse withal, with such kindness as may well stand with your condition to bear or perform. There is a sort of kindness that does not cost a man much to do, which yet hath a great influence upon the affections of men, and a man shall be certainly a gainer and not a looser in doing them; as for instance, the putting off the hat to an inferiour, kind

words to him, or of him, forgiving and passing by some small trespass, lending a small matter to a man that wants, nay, sometimes bestowing it freely, relieving a stranger or necessitous person with an alms, and a hundred such small kindnesses may be performed without any damage to him that doth them, and yet many times it procures a return of far greater advantage. I do not mean those rank kindnesses that unreasonable men will expect, as to become bound for a man, or to lend or give him more than a man is able; for as touching such I shall give you caution hereafter, but I speak of those ordinary, easy, familiar kindnesses and respects, which may be performed without any considerable damage to yourself.

And in shewing of these kindnesses, I would have you perform them cheerfully and readily, and they will oblige the more. It is a true saying of old Sir Francis Bacon, that for the most part, men are more taken with unprofitable courtesy than with churlish benefits.

4. There is no one thing in the world that doth make a man more enemies, or doth disoblige more, than a proud and haughty carriage; it is a thing that gives a general distaste to all mankind, and to all dispositions; to poor and to rich, to great and to small, to them that are humble, and to them that are proud as they; and as it makes a man many enemies, so it gives his enemies a great advantage against him, it makes a man ridiculous, and exposeth a man not only to hazard, but also to contempt and scorn.

On the other hand, a decent, yet humble deportment, especially in a man of worth, place, and estate, makes almost every man his friend, but certainly it makes no man his enemy.

Therefore, in all your deportment and carriage, avoid pride, haughtiness, arrogancy, contempt of others, and let your carriage be gentle, courteous, and with a decent and becoming humility to all men.

It is true, the demonstration of humility is not of one and the same standard or measure,

unto persons of different qualities; namely, to superiours and inferiours: a man of a truly humble spirit and humble carriage, is not bound to shew the same external tokens of respect to a beggar, as to a prince; to a servant, as to his master; but still there must be a real humility and perfect avoiding of pride in every instance, though the external demonstration of that humility, may, and must be varied according to the variety of the condition of the person whom it concerns. I stand bare in the presence-chamber of the king; but I do not so in the presence-chamber of a lord. I stand bare to a great man, I put off my hat only to an equal, but I do neither to one that begs an alms of me; yet I may in all use the same humility of mind, and also of deportment, though under a different ceremony and external gesture. Custom hath made a difference, and so may an humble man, and yet still be the same humble man in all those differing external postures, and as free from pride, not only in his mind, but also in his carriage, when he talks with a beggar as with a prince.

And you must take this always along with you as a great truth, that pride or haughtiness of mind or carriage, is not only displeasing to men, but displeasing to the great God of heaven and earth. I do not in my remembrance find any expression in the holy Scriptures, declaring so much indignation of the glorious God against any one sin, as against pride. Prov. iii. 34. " Surely he scorneth the scorners, but he giveth grace to the humble ;" which text is rendered by St. James, (James iv. 6.) and by St. Peter, (1 Peter v. 5.) "He resisteth the proud, and giveth grace to the humble." The God of heaven sets himself against the proud, to abase and bring them down. A proud man hath the great God of heaven and earth for his enemy and opposer, and no man, no prince, no angel can bear up against his opposition, which will most certainly overmatch him.

The short of all this general direction is this:—I would have you have but few intimate familiar friends in whom you repose especial trust and confidence ; but yet have as many friends at large as you can, and as

few enemies, and order your conversation accordingly.

Now as to the Particular Directions. And first, in relation to your inferiours.

1. Avoid in an especial manner all contentions as much as you can with inferiours; rather forgive and pass by a small injury than use any revenge, even by court of law or otherwise; for if you prevail, you shall gain little by your victory where there is little to make recompense; and at best you shall be counted an oppressor, or at best, a very hard and cruel man. But if you be worsted, it will cast a very great contempt upon you, to be overmatched by your inferiour. But if the case be of such a nature that you are in a manner enforced to repair yourself against an injury committed by your inferiour (or indeed by any person)—1. Observe that you make not yourself your own judge or avenger, but complain to the civil magistrate. 2. When you have gotten the better upon such a complaint, do not prosecute an inferiour to the utmost extremity, but take a reasonable satisfaction; or if he be very poor, forgive it altogether: you have this great advantage

by it, that by how much the more it was in your power to use your advantage upon him, by so much the more your mercy and goodness in forgiving him will appease and oblige him to you, and not make him only cautious of injuring you for the future, but also the more ready to serve you in all offices of kindness. 3. Overmuch familiarity will make them contemn and despise you, and on the other side, too much superciliousness and strangeness to them will make them hate you; and therefore, you must be careful to avoid both extremities, and to that end keep a decent distance; but yet with demonstration of kindness, affability, and respect to them according to their quality and condition.

For instance, in relation to your servants, if you be too familiar with them, they will quickly be your fellows: and on the other side, if you be over imperious, insolent, and churlish to them, they will hate you, or at best never love you, nor be very faithful to you; you must therefore take care that you carry yourselves towards them neither as your fellows or your slaves, but with a dis-

fance, carrying with it a suitable respect to them; and by this means they will both fear and love you. Never use any words or carriage that may savour of contumely, reproach, or scorn, to the most inferiour persons in the world, no, not to a beggar. If you do not give them an alms, tell them so, but give no reproachful words to the meanest.

In relation to your equals, observe these directions:—1. Be courteous and respectful to them both in words and gestures; offer them the precedence, and take not place of an equal, unless it be earnestly pressed upon you; for such a small trifle will procure you many friends, and will not abate any thing of your respect. It is a foolish and ridiculous thing for any man or woman to be contending or shuffling for precedence. Give it to any rather than take it against their mind. It will not abate the value that others will have of you, and among wise and discreet persons, it will give you the reputation of a discreet person.

2. In your choice of a companion, rather choose an equal than an inferiour or superiour.

But touching this I shall say more in the next general head.

In relation therefore to superiours: Superiours are in several kinds: as superiours in age; superiours in estates; superiours in authority, as magistrates; superiours in place, as noblemen; superiours in relation, as parents, husbands, masters; and touching your carriage to all superiours, observe these directions:

1. Give all due respect and reverence to your superiours; as by uncovering the head, making obeysance, giving them the place and precedence, giving them leave to speak before you, not catching the words out of their mouths before they have done speaking, as the fashion of some giddy people is. These, and the like demonstrations of respect, cost you nothing, and yet many times are of great advantage, and always are well taken.

2. Contend not with a superiour about a trifle, but rather pass it by without taking notice of it; neither willingly upon any account go to law with them, unless it be

upon a great injury, and such as your condition or estate cannot well bear; and even in such cases use all due application, either by yourself or by the mediation of others, to compose the difference: for as lawsuits are always troublesome, and hazardous, and expensive, so they are much more such where an inferiour contends with a superiour in estate, place, or authority; for if you are worsted, you are in danger to be overrun by the power of the adversary, and though you prevail and have the better in the suit, yet you make him an implacable enemy, that will be always watching an opportunity to be quits with you, and one time or other, it is a thousand to one, but he will do you a displeasure. Therefore let your suit at law with a man greater, or more powerful than yourself, be your last refuge, and that in case of great and extreme necessity.

3. Never make a man that is much your superiour in wealth or honour, your ordinary companion, for the reasons given before in the foregoing chapter.

4. Visit your superiour at his house sometimes, to testify your respect, but let it be

very seldom, and that not at meals, but in an afternoon; for your often visits will be but troublesome, and your visiting at meals, besides other inconveniences, will draw into this great one, that you will draw the like inconveniency upon yourself, in which if you do not equal his, it will make you ridiculous, and if it do equal his, it will be too chargeable for you to bear.

And what I say touching visits of superiours I would have you observe as to equals, for one entertainment invites another, which if it fall out often, will not be only a perpetual trouble, but an occasion of excessive expense. If my friend comes to me to eat with me uninvited, he must content himself with welcome and what he finds, but if it once come to an invitation, the preparation must be more costly than ordinary, or it answers not expectation.

5. And therefore, never invite any great man to your house to an entertainment, for possibly his ordinary meals are as good as your feast or better, and then you shall be laughed at for your parsimony, and if you go

to exceed, you shall be laughed at for your prodigality: however, your purse shall suffer beyond what it is well able to bear.

6. Never receive any kindness from any man, either superiour or equal, which you are not able to repay without great charge and detriment to yourself: for then you are in very great danger to be made his slave or his enemy; and many times great kindnesses from great men, are but preambles to some great kindness to be done to them, and if they are disappointed therein, they become the most bitter enemies. I have oftentimes known when extraordinary respect and favours or kindness are shewn from great men to their inferiours, that within a little time after, a message hath been sent, or desire made to be bound for him, or to sell him such a parcel of land that lies convenient for him, or to do him such piece of service, as is either unseemly or dangerous; and this the man that received the kindness is either so taken or mollified by the kindness received, that he must perform that which is requested, or if he be so hardy as to deny it, the great man becomes his great

enemy. Therefore, be wary how you receive great kindnesses from great men, lest they be attended with an expectation of such services from you, as are either unfit, or unsafe, or inconvenient to be performed by you.

7. It is an excellent rule of Sir Francis Bacon to his son, that if there be occasion for an inferiour to make a present to his superiour, that it be not too costly, nor such as is in danger to be quickly forgotten; but the present to be small, and such as may have continuance and always in view, as some slight picture, or a staff, or a book: but never present a judge with any thing of what kind soever; for if he be wise and just, he will suspect your business and reject your present as a bribe; and if he be unjust and receive your present, you may be overcome by your adversary, and so lose your gift and your cause too: and bribery is a base offence both in the giver and the taker.

And thus much shall serve touching your civil deportment to your inferiours, equals, and superiours.

CHAPTER XXII.

Concerning Single Life and Marriage.

I COME now to the consideration of one of the greatest concerns of your lives, and upon which depends the great happiness or unhappiness of your whole lives in relation to this world.

It is a business that is accompanied with so many ingredients and circumstances, that it is very difficult to prescribe unto you any certain rules. But I shall set down those directions which seem to me the most prudent, and such as may prevent many inconveniences in the future state of your lives. 1. Keep yourselves unmarried till such a convenient age as may be seasonable for this change of your condition; for I have seldom seen too early marriage of children to be successful. Those that are married too young, and before they come to such a discretion as to understand themselves, or attain some settledness of mind, most times repent of their

choice, and seldom love one another long. I would not willingly, without extreme urgent necessities, have a young man to marry before one-and-twenty years old, nor a young woman before seventeen; for about these ages they begin to understand themselves, and to have some steadiness and settledness of mind.

2. As I would not have you marry too soon, so I would not have you stay too long, if you have a good opportunity to place yourselves in fitting marriages; for a woman staying too long loseth part of her portion, namely, her youth and beauty; and a man staying too long, if he have children after, dies, and leaves them to the care of others, before he can see the breeding of them up.

3. Whatever you do, keep yourselves truly chaste in your single life, and bring your virginity to your first marriage bed. It is a cursed fashion of this age, among young men especially, to live loosely, and wantonly, and unchastely, until their marriage; at least the mischiefs whereof are these:—1. Many times they bring a diseased

and infirm body, laden with the effects of the sins of their youth, to their marriage beds, whereby many times both are destroyed. Or, 2. Although it may be the lot of honest people to be childless, or to have weak and, sickly children, yet it commonly happens that those that in their youth lead dishonest and intemperate lives, have either no children, or if they have, they are weak and sickly; and the diseases and infirmities contracted by the intemperance and disorder of the parents, are derived unto the innocent children. 3. It is ordinarily seen, that those that have accustomed themselves to a dishonest, wanton course of life in their youth, continue the same after their marriage, and seldom content themselves with their marriage bed, or love their wives or their husbands, but continue as extravagant as before. 4. Again, such extravagant courses of a young man or woman before their marriage can never be concealed from the other parties, or their friends; but it will be discovered, and then it makes great differences between the married persons and their friends, and upon the

least difference happening between them, the former looseness or lightness is resented and objected, which makes small differences incurable, and still leaves a jealousy and suspicion in the injured parties for the future, which is not easily removed. 5. Though a loose and unchaste life before your marriage is not so great an injury and offence as after, yet it is highly displeasing to God, and a real injury to her whom you make your wife; and you carry with you a stain in your conscience, and cannot with any confidence expect the blessing of God upon that state of life which you are undertaking; at least it requires a long and serious repentance, before you can reconcile yourself to Almighty God, and expect his blessing upon you. Therefore, as you hope for contentment in your married state, bring your virginity to your first marriage bed, and do not rob yourselves of that contentment that you may expect in that condition, by an unchaste life, or unlawful lusts, and the extravagances of your single life.

4. You must consider that the affections and desires of sexes in your youth are violent, hasty, and headstrong, and if you give them liberty and their head, they will carry you into infinite inconveniences; but if you bridle them betimes, or hold a hand or restraint over them at first, you may easily govern them, and keep yourself from being enslaved, or mastered, or carried headlong by them. You must deal with this affection as men do with unruly beasts, chain them up and not give them too much line, much less let them loose; and from the want of this restraint of these affections, especially in young people, follow the many and great inconveniences which every day appear in the world.

From hence it is oftentimes that young people fall in love with a person that perchance they never saw nor heard of before; and no nay, but that persons must be the husband or the wife, or else they will run mad, or be melancholy, or fall sick, when it may be the person is altogether unfit for them; it may be he is otherwise engaged; it may be he is loose or disorderly, one of no estate, one

that the parents and friends utterly dislike, or under forty other unfitnesses, or unstablenesses to the person thus fallen in love; and all this comes to pass, because such a person lets loose his or her affections, or hath them under no government. And therefore you must take up this resolution, never to set your affections upon any person for a husband or wife, at the first sight or first proposal. You must thus reason with your affections, if you are too forward—Soft awhile! I have a grandfather, or grandmother, or guardian, to consult, before I give myself leave to fall in love; I must make inquiries what the person is, what his or her estate, quality, or condition is; it may be I have debts or portions to pay, it is necessary for me to know how they shall be paid; I must think and consider, how I shall be provided for and maintained, if I marry him. If I shall give my affections leave to fix upon this man or this woman without due consultation with my friends, due inquiry concerning the person, I may repent when it may be too late; therefore I will stay awhile before I fix my affections, or give

them too much line. Such considerations as these will be necessary for you before you give yourself leave to fall in love, and will qualify and govern these unruly affections, and prevent a world of inconveniences that will otherwise unavoidably befall you. I have known many persons that have hastily fallen in love and married, which yet have lived to repent sufficiently for their choice, and lived most unhappy and discontented lives.

5. Before you settle your affections, or make a final choice of a husband or a wife, advise with some faithful and discreet friend; if you have a father or mother, or grandfather or grandmother living, do not fix your affections nor marry without advising with them, nor without their consent after such advice. If you have no such relation, and have lived so long as to be out of tutorage or government of any person, yet acquaint some discreet friend with it, desire his advice and inquiry, touching the person, the estate, the terms of proposal, and also make some inquiry yourself: but rest not upon your own inquiry; your own inclination and affection

may make you too partial and remiss in your inquiry, therefore use the assistance of experienced, discreet friends, and those that are ancient and acquainted with the world, and such as are faithful to you, and such as have no ends upon you for themselves, but heartily wish your good; for you may be as much deceived in a pretended friend, as in the matter itself; especially considering the falseness and villany of this present age, wherein young gentlemen and gentlewomen are bought and sold, as horses are in a market, by false flatterers and love-brokers.

6. As you must use the advice of intelligent, experienced, and faithful friends, in your inquiry, so you must use that help and assistance in the treaty and consultation of a marriage, if, upon inquiry, the person and estate be thought fit. For although you will or may be overreached in the proposal or performance of them, when there is affection between two persons they are the unfittest that can be, to make good terms for themselves; a friend is fitter to perform that office than the party, unless he be of great

experience, and understanding, and moderation.

7. Do not over-expect the happiness of a married life: It is certain, that a good man or woman, joined in marriage with a good husband or wife, hath, or may have, as good and as comfortable estate of life, as this world affords; but an expectation that is too great, and too high, of the best condition in this world, doth it the greatest wrong imaginable.

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